

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., Thursday, August 3, 1922.

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An exchange says that the Ambassador of the United States to China is a Baptist, Jacob Gould Shurman, for 28 years president of Cornell.

Brother Hargis writes that the day of meeting of the Lafayette County Association is Sep. 5th. and not as previously reported. The date on the first page of the minute is wrong.

Brother L. P. Arrender of Delhi, La., assisted Pastor J. J. Terry in a meeting at Topisaw, Lincoln County. There were four received for baptism.

Of the 100 trustees of the School of the prophets in Louisville, Ky. 43 are laymen. A layman is president of the Board.

Pastor D. W. Moulder had brother T. W. Green with him in a good meeting at Beulah church, Polkville. There were many obstacles but the Lord gave the victory. Eight were baptized.

Bro. A. D. Muse helped in a meeting at Bethlehem church, Simpson County last week. This is where he was "bred and born". The congregations were very large and five united with the church.

Bro. T. W. Green assisted Pastor Landrum in a meeting at Braxton. These are the people that survived the cyclone and built a new church and new homes. There were fifteen added to the church during the meeting, nine of them by baptism.

Pastor T. J. Moore reports a good meeting at Magee in which 21 were added to the church, of whom 12 were for baptism. Brother Bryan Simmons was the preacher and Joe Canzoneri led the singing. That is saying both preaching singing were well done.

Brother R. L. Wallace assisted for the fourth time in a meeting at Sturgis where he was once pastor. There were five additions to the church, three of them by baptism. The present pastor J. G. Cook was compelled to be absent from the meeting, returning on the last day from the Baptist Hospital in Memphis where he was operated on for appendicitis.

Some prominent Northern Baptists, including the recent president of their Convention, have been saying that the New Hampshire Confession of faith was never adopted by the Baptists of that state. Now comes the pastor at Greenfield, Mass. and says he has looked up the records and that it was unanimously adopted in 1833.

We have received the July number of the Review and Expositor. Beside the Book Reviews, which are always enlightening, there are five contributed articles on subjects of real interest to Bible students as follows, Immortality in the Synoptic Gospels by B. W. Bacon, Paul's Belief in Life After Death by F. C. Porter, What Made the Captain's Faith so Great by A. L. Vail, The Church's Choice by S. Angus, Prerequisites to an Understanding of the System of Theology of A. H. Strong by J. W. Johnson.

## HELP! HELP!

### The Purpose

Mississippi Baptists have a great church located at Clinton for the purpose of TRAINING BAPTIST LEADERS. The churches and college located at this place are entrusted with a grave responsibility of the training of our denominational leadership.

### The Need

One of our greatest needs in this strategic center is a \$25,000 plant FREE OF DEBT. The future usefulness of this church should not be hampered by a heavy debt. The building should be dedicated free of debt by Jan. 1, 1923.

### The Plan

This achievement is gloriously possible, IF our brothers and sisters in Christ will join hands and hearts in this simple plan:

50 of them giving	\$100.00 each;
100 of them giving	50.00 each;
200 of them giving	25.00 each;
500 of them giving	10.00 each;
100 of them giving	5.00 each;
2000 of them giving	2.50 each;
giving	1.00 each.

### The Progress

The response has been most gratifying. Surely the Lord is opening the hearts of His people to this great need. To date, Two Hundred individuals have responded within the past four weeks, with amounts varying from \$1 to \$500; FORTY Woman's Missionary Societies, with offerings varying from \$3 to \$50; TWELVE Sunday Schools that responded during the winter and spring. The total amount received from these various sources is \$8235. The entire amount can be raised within SIXTY days if all our brethren and sisters could come to feel as these from whom I quote:

Dr. B. W. Griffith of Vicksburg who gives \$100, says: "I surely hope your plan will succeed. It deserves success!"

Prof. G. H. Brunson of West Point, says: "Your letter appealing for help to complete the church finds me willing to do my part toward a work long needed to be done. I will be one of the 50 to give \$100."

Prof. D. M. Nelson writes from Bloomington, Ind.: "My tithe account is \$125 overdrawn, my checking account is depleted, but I am signing this note (\$100), believing that somehow the money will be forthcoming when the day of maturity is at hand." Prof. Nelson makes this response after paying all his large subscription to the church building.

Mr. R. D. Branch of Duck Hill sends check with the following message: "Well here you are, I'll be one of the 50 to give \$100 each for the church at Clinton. It is with pleasure that I send this."

Mrs. T. L. Martin, Secretary of the Wiggins W. M. S. encloses \$5 from their society with this comment: "We are especially interested in this movement, as we have boys from our church who will no doubt worship there I am doubly interested, as my own son will most likely be there when schools opens."

Amen! Let the good work continue.

M. O. Patterson, Financial Pastor.

The bank clearings in Jacksonville, Fla. on the day the Convention closed were \$275,000 more than the average for the month. Any city will do well to invite the Southern Baptist Convention.

The students of the Southern Baptist Theological Seminary of the past session issued an Annual, a copy of which has just come to hand. It is a very handsome volume giving photographs of men (a few women), buildings and views on the new home for the Seminary. It is a product of real ingenuity and enterprise and will give great pleasure to every friend of the Institution. It is a worthy portrayal of the Seminary in which we all have a genuine pride.

The Editor assisted last week in a meeting at Omaha where Bro. C. E. Bass is the beloved pastor. This was our second year with this church in their revival meeting. The congregations were better than last year and the interest increased to the end. Five were added to the church, one of these by baptism. The church is in better condition for work. It was a benediction to be in their homes.

A brief note was made in a recent issue of the Record about the resignation of Pastor F. M. Purser at Hazlehurst and his acceptance by the Foreign Board as a missionary to China. We wish to express for all Mississippians our love for Brother Purser and our interest in his work to which he dedicates his life. He came among us as one who loved the Lord and his work. He had no difficulty in finding a large place among us, as he has filled it faithfully. His wife is a true helpmeet and will give strength to him and the work he undertakes in China. We shall miss him in our gatherings and our people will remember him and his in prayer as they represent us on the far-flung battle line.

Pastor R. W. Laugham of Dauphin Way church Mobile had the Entzminger-Barter-Holloway Evangelistic party with him in a meeting. The Sunday School rose from 179 to 604 and the average attendance is now above 400. Entzminger is a great Sunday School builder. The soul winning campaign resulted in 512 additions to the church, beside eight the Sunday before and six the Sunday after the meeting. The membership has more than doubled in two years, being now 475. Brother Laugham is a Mississippian who spent four years at the Ft. Worth Seminary, and then was a pastor and evangelist for six years.

The church at Clinton has secured a pastor. Dr. B. H. Lovelace of Parkland Church, Louisville Ky. has accepted the call and will begin his work in Clinton the first of September. He preached there one Sunday in July and the people were well pleased with him. His work in Louisville is a fine testimonial to his ability, and he is highly commended by those best acquainted with his work. The church at Clinton is in some respects the most important pastorate in the state and few opportunities in the South excel it. Dr. Lovelace comes at a financial sacrifice to himself. All the Baptists of Mississippi will welcome him into our brotherhood and fellowship of service.

BRAZILIAN BAPTISTS DOWN TO BUSINESS.  
J. E. LOVE

I have been in Brazil a little more than two weeks. Of course I have not failed to make observation of missionaries and native Christians, and what they are about. From these observations, I have gained the definite impression that these fellow-workers in the Kingdom of Christ are taking their duties seriously and that they are an energetic company. Interest has centered here in Rio for more than a week now, and missionaries and native Christians, North and South, have foregathered here for mission meetings, the Brazilian Convention, and the annual Chautauqua. The writer is keeping account of the number of conferences in which he has participated or the number of addresses he has made. It will suffice to say that day and night there is plenty to do and one is driven to the utmost of his power by the very contagion of energy and activity which he finds among Brazilian Baptists.

I wish it were in my power to communicate, within the reasonable space of a newspaper article, some adequate expression of the missionary spirit and the missionary needs which are evident here. These notes must be scrappy and unsatisfactory in the face of what we have seen and heard.

Rio de Janeiro is the federal capital of Brazil, has a population of perhaps 1,500,000, and is beautiful for situation. Brazil itself is as large as the United States if Alaska is not included. Each of the two Brazilian Missions is about the size of the territory embraced in the Southern Baptist Convention. In the whole territory of Brazil we have a little more than 20,000 church members. Will the reader exercise his imagination in an effort to visualize the vast expanse of destitution and neglect. Such need of the Gospel as is found in these vast unexplored regions is absolutely unknown in the Southern Baptist Convention. How this fact ought to appeal to our people to increase their Foreign Mission budget.

But there is another form of destitution here which we have had to face in every conference and throughout the Convention, namely, the lack of equipment. Here in the city of Rio de Janeiro we have sixteen Baptist churches, two only of which have their own houses of worship. All the rest are crammed in the limited quarters of such rented halls as they can find and burdened with the heavy rental of even these. The heroism of these small churches is a challenge to Southern Baptists and the blessings of God upon their work conducted at such disadvantage is inspirational.

There could not be found in the city of Rio a hall large enough to hold the Brazilian Baptist Convention. It is the impression of the writer that the Convention this year would have awakened the attention of the federal capital, and stirred this great city to its center, if we could have found seats or even standing room. The First Church was overflowed. Great numbers crowded every available space and stood for hours during the sessions of the body. Rio College and Seminary could not furnish a better auditorium. Indeed exercises held in the College auditorium a few evenings ago evidenced the same condition, and forced large numbers who came for the exercises to return to their homes. Thus our work in Brazil, so full of native and missionary zeal and of hopeful outlook is handicapped and the day of great things delayed indefinitely. I do not believe that there was present at the Southern Baptist Convention this year one messenger who would, after looking upon conditions here and seeing the inadequacy of equipment before great opportunity, not start another expensive institution anywhere in the South until some at least of these missionary needs are met. There is no unmet need in the South for any institution that can compare with these needs nor can the postponement of any institution at home entail such loss to the denomination as delay in providing for equipment in Rio and at other points in Brazil where the need is equally great. If only

God would give me the power to make my Southern brethren and sisters see this fact!

The Mission meetings, North and South, have shown heroism and the true spirit of self-denial in the way they have cut estimates which are to be sent to the Foreign Mission Board for consideration at the October meetings. These cuts have blasted the hopes of some of the missionaries and many of the native Christians, but, as we have told the brethren in these conferences, we are facing an inevitable situation, and the Foreign Mission Board must keep out of debt.

Among the native Christians here are some outstanding citizens of Brazil. Dr. Paranagua has revealed the qualities of a great Christian, and has carried his influence with him over the entire country and into the higher circles of Brazilian life. Many stories are told of this great and good man as a witness for Christ among the legislators and statesmen of Brazil.

In the Convention the other day I asked that those present who were converted before they had heard a sermon, to stand up. Nineteen stood to their feet, testifying that a religious tract or a New Testament had led to their conversion, and that they had later sought the preacher in order to identify themselves with the Baptist brotherhood. We then asked that those who knew of cases of men and women having been converted before they had heard a sermon to stand, and I think more than half of the Convention stood to its feet, one brother of the number saying, "Some of us know more than twenty cases of the kind." This is, we think, a great commentary on the ripeness of Brazil for the Gospel of Christ.

A kingdom spirit among the Baptists of Brazil is illustrated in the fact that the First Church of Rio has already effected by its work and the sending out of its members the organization of ten other churches in this city. Pastor F. F. Soren has in this matter shown a spirit which some of our pastors at home may well take to heart. It is by such magnanimity and Christian statesmanship as Pastor Soren has shown that our cause is being expanded in this great city. How I do wish that the Foreign Mission Board were able to give \$25,000.00 to the First Church of Rio to enable it to secure a piece of land adjacent to its present lot on which the Board is shortly to help the church build a house of worship. The Board is not able to add to its gift for the building the amount necessary for this lot, and yet it will be a kingdom tragedy if this ground is not secured and secured quickly. With it and the money which the Board is appropriating for the building, we can set one of our 16 churches in Rio in a commanding place, and it is the testimony of all the missionaries here that Pastor Soren is in every way worthy to have his long years of faithful and sacrificial service rewarded with this consideration by his brethren. The erection of this church will furnish a meeting-place for Brazilian Baptists in the federal capital and commend Baptist missions to the public.

In the Convention and in the mission conference, we have been working out some permanent policies for the conduct of our Brazilian work, and in the effort to do this have had the hearty and heartening cooperation of the missionaries and native Christians. Some decisions have been reached which will, we doubt not, contribute immeasurably to efficiency and greatly to economy.

We go to Campos, the center of our greatest evangelistic work in Brazil, and then return to Rio to catch the steamer to Pernambuco and North Brazil.

## THE ENDUING WORK OF THE HOLY SPIRIT.

by B. P. Robertson, D. D.

In the first article we considered the Baptism of the Holy Spirit. This baptism may be that of the individual Christian or that of the individual church. One of the purposes of the Baptism of a church in the Holy Spirit is endowment of power for service. The Holy Spirit is Christ's only vicegerent on earth. Christ will evangelize the world from age to age through the spiritual endowment of

the disciples in this baptism of the Holy Spirit who proclaim the gospel.

## 1. The Divine Commission of a Church.

Christ while He was on earth organized those who became His disciples into a church which was called His body. He then commissioned this church to go into all the world and preach the gospel to every creature. The fact is that every church is His body and every church has the same divine commission. This commission includes the evangelization of every unbeliever in the world in all the ages of the world. This commission includes the baptism in water of all the people of the world who become believers in Jesus through the preaching of the gospel. This commission includes also the teaching and training of these disciples to observe all the teachings and commandments of the Lord. It is just as important to teach and train these disciples to be efficient servants of the Lord as it is to teach them to be baptized. Then Jesus promises His disciples that He will be with them always while engaged in evangelizing, baptizing and training the people according to His plan. This promise is made to those who are engaged in the carrying out of His great commission. Every Christian who is engaged in keeping the great commission can feel assured that the Lord will be with him while he is engaged in this blessed service of evangelizing the world.

## II. The Great Need of the Disciples in keeping this Commission.

Jesus himself needed the baptism of the Holy Spirit for power to do His mighty works in the world while here. It is clearly stated that the words which He spoke and the deeds which He performed were all accomplished by the power of the Holy Spirit who was with Him. The great need of the disciples organized into churches is the same Baptism of the Holy Spirit enduing them with power for effective service in their efforts to carry out the great commission. The fact that Jesus after commissioning the Jerusalem church to evangelize the world, commanded them to tarry in the city till they should be endued with power from on high emphasizes their need of baptism for efficient service in trying to keep the commission. Each individual church needs this Baptism of the Holy Spirit for spiritual illumination in carrying out the great commission, for this is the only way the disciples of Jesus will ever understand the real teachings of the word of God. Each individual church needs the baptism of the Holy Spirit for spiritual vision in keeping the great commission, for where there is no vision the people perish. One of the greatest hindrances to the progress of the cause of Christ in the world is the lack of vision on the part of God's people. Each individual church needs the baptism of the Holy Spirit for spiritual inspiration for service, for this work is done "not by night, nor by power, but my spirit, saith the Lord." But above all each individual church needs the baptism of the Holy Spirit for power for effective service in keeping the great commissions for the work of evangelizing the world is spiritual and it must be done by spiritual strength and power. The great trouble is that very few disciples and churches realize their need of the endowment of the Holy Spirit for service. The Jerusalem church seems to have realized this need.

## III. The Practice of the Endowment of the Holy Spirit.

The person who would enjoy this endowment with spiritual power must exercise implicit obedience to the known will of God. The man who had a withered hand did not realize any strength in the hand till he obeyed the command of Christ to stretch it forth; but when he made the effort in obedience, he received the strength to stretch it forth. The disciples who would enjoy this endowment of power for service must completely separate themselves unto the purpose for which the endowment is given. The purpose of this endowment must live in the attitude of communion and so the disciples who would enjoy this blessing must separate themselves unto this purpose. Again the disciples who would practice this en-

duement must live in the attitude of commission with Christ which is the necessary attitude of the believer to receive this enduement. This was demonstrated by the disciples on the day of Pentecost. Furthermore the disciples who would practice this enduement must identify themselves with the work for which the enduement is given. The Lord will not bestow His power for the service in keeping the commission of the disciples are not engaged in this service. The best demonstration of this truth was the day of Pentecost when the disciples received the enabling power while endeavoring to do the work. Every church and individual Christian will receive the enabling power while endeavoring to practice the enduement of the Spirit.

#### IV. The Results of the Enduement of the Holy Spirit.

There will always be good results from the enduement of the Holy Spirit in the case of the individual Christian and also the individual church. The result of the enduement of the Jerusalem church on the day of Pentecost was the conversion of souls. The result in the case of the Samaritan church was effective service in the evangelization of the lost. The result in the case of the church at Antioch was the salvation of the lost and the sending forth of missionaries. The result in the case of the church at Ephesus was efficient service in the preaching of the gospel and other Christian work. The tabernacle of Spurgeon in London was a soul winning church because it was endued with the Holy Spirit for service. The churches in Syracuse, New York, became endued with the Holy Spirit for service during the revival conducted by Chas. G. Finney and hundreds of people were converted. So it has always been wherever the churches and Christian people become endued with the Holy Spirit, people will be converted.

The failures of churches in rendering effective evangelistic services are due to the lack of this spiritual enduement. There is a lack of this spiritual enduement because of the worldliness and selfishness and impurity and disobedience and ignorance of the members of the churches. The great need of the churches in carrying out the commission in this enduement of the Holy Spirit with power for effective service. The call of the hour is for church members to give up their worldliness and sin and surrender themselves wholly to Christ for service. Then we will witness the evangelization of the world going forward by leaps and bounds. Shall Christ's people and churches pay the price and experience the blessing?

#### WHY NOT A STATEMENT OF BELIEF?

There are evidently some members of our Southern Baptist Convention who are afraid of a confession of faith. The reasons for their fear do not appear sufficiently clear to this scribe. Certainly every individual has a creed, if he does any thinking. As a creed is only a statement of what one believes. And a common belief about the Bible and its teachings is the only possible basis for Christian unity, or church unity. Is there no common ground of belief among Baptists? If not then the name "Baptist" means nothing. It has heretofore been our conviction that the name Baptists stands for something definite, something fundamental in Bible teachings. If it does not, why should any one wish to be a Baptist? But, says one, Baptists believe simply in the New Testament as their rule of faith and practice. But all other professed Christians believe that, or, at least, claim so to believe. Yet we know there are varied beliefs among professed followers of Christ; and some of their differences are racial and fundamental. So, what is to distinguish us Baptists as such?

In the past, surely we have had a common viewpoint and a firm conviction as to the fundamental teachings of God's Word. Furthermore, the teachings of God's Word have not changed. Nor have the great mass of Baptists reached the conclusion in these latter days that they were formerly mistaken in their understanding of the Scriptures.

of the fundamental things of the New Testament. And if any have changed in their interpretation then such cease to be Baptists. Certainly all who now question the authority and adequacy of the Scriptures in all matters of religion, should no longer pose as Baptists. And, if there should ever come a time when Baptists are not a unit in their teachings as to the meaning of the person and the mission and the message of Jesus Christ in the great scheme of redemption, the denomination will and should go to pieces.

Now perhaps, some are saying to themselves, "One of the cardinal tenets of Baptists in all ages has been personal liberty in belief and service." True! But when one uses one's personal liberty to depart from one's brethren, such an one can no longer claim to be of said fellowship. Here are a number of students who by voluntary choice

are attending school. One of the number uses his personal freedom to withdraw from the school because he prefers the teachings of another school then he can no longer claim membership in the institution he leaves. Baptists believe in the kind of freedom a locomotive engine has,—freedom to run on the track of Divine authority;—freedom in Christ, accepting fully His lordship. Ours is a freedom in truth, not out of truth; and when two people do not agree as to the truth, one of them is certainly wrong and they should separate.

Please, Brother Editor, tell us just what particular things Baptists stand for that justify their being. And God save us from the day when our people believe nothing in particular. Such a condition would mean a spineless, lifeless, meaningless form of religion.

H. D. WILSON.

## Convention Board Department

R. B. GUNTER  
Cor. Secretary

#### State Board Assistance

It is important that those churches which expect help from the Board for 1923 shall make application in due form on blanks furnished from the Board office as early as possible in order that the enlistment men may have time to visit said churches and assist in putting on the "Every Member" canvass. If churches need assistance application should be made in this office by the time the State Board meets, which meeting time is usually about the first of December. Applications coming in later than that, or application coming in too late for churches to be visited by the enlistment men seldom receive assistance because there are enough requests by the time the Board meets to take up more funds than are available, but if all applications are in on time, properly endorsed by the Executive Board of the Association and the proper canvass having been made the amount of funds set aside for that particular purpose is divided among all worthy and needy churches.

If your church can possibly raise the funds with which to carry on its work please do not make application for assistance. You should not for several reasons: One is that there will be more needy calls than we can supply because of the lack of funds; In the second place, it will be better for your church, as such, to support itself if it can do so. Self-support is the lesson which all churches should learn just as early as possible.

Again, we are in hopes that many churches which have been receiving assistance from the Board may be able to become self-supporting another year. There are many school centers which need help, but it will be impossible for the Board to render the needed assistance unless some of the churches now on the Board can take care of them selves another year.

#### Students in State Schools.

There seems to be an almost universal feeling that students in State Schools should have more religious training than they are now receiving. The Baptist State Convention Board stands ready to render such service. There are, however, complications and obstacles which prevent the Board's doing what it wants to do. One difficulty is in finding men adapted to this character of work. In some other cases there is a question on the part of the local churches as to where the line of cleavage should be between the Board's work and the work of the local church. There is also in some cases the organized work of the Y. M. C. A. and the Y. W. C. A., which makes it difficult to find time for organized denominational work. Again there is the feeling on the part of some College authorities that the work among the students should be done directly under the auspices of the local churches. Some local churches feel the same way.

Our Baptist people should know, however, that the State Board is ready any day to co-operate in giving the Gospel, religious and denomination-

al training to our Baptist students in the State Schools. The Board is also desirous to know the best way to accomplish this work. The lack of such work in these schools at present is not due to indifference on the part of the Board.

In the meantime let it be remembered that in our own denominational schools your boys and girls can receive the full benefit of all Bible religious and denominational instruction and if you are desirous that your children shall have full benefit of such training you know where to obtain it, and we will come to the assistance in the State Schools just as soon as the way opens so we can.

We had a good capable man at A. & M. College. We tried to prevail on him to return, but he did not feel that he could accomplish the work which he had in mind to do when he came to the field. The Deacons of the Starkville Baptist church a week before he left endorsed his work and Dr. Hull upon this endorsement agreed to let him carry on his work on the campus in an organized way. Dr. Turner, however, said that he was under obligations, by that time to the First Baptist Church, Albany, Ga., and we were unable to retain him longer. We are trusting that the way may open up and that we shall be enabled to aid in the religious development of this fine corps of men who go annually to this great school. A committee is on the alert now for a worker to lead Baptist students in the University of Mississippi during the coming session.

#### Harrisville Meeting.

It was the writer's good pleasure to be with Pastor S. T. Courtney for six days in Harrisville church. Harrisville was settled many years ago. Many of the people, however, have moved away, but there is now a revived interest and the people of the community have come together and established a consolidated high school with seven or eight teachers. A graveled road runs through the place. The Methodists have a new church building with two Sunday services each month. The Baptists have a substantial church building, which is inadequate, however, to take care of the Sunday School.

The results of the meeting were very gratifying. There were nine by letter and fourteen by baptism. The church voted unanimously at the close of the meeting to enlarge the house and to add the necessary Sunday School rooms. A committee of five was appointed to devise plans and to proceed with the work. This is a fine community and we expect great results to come as a result of the combined efforts of the church and schools. Brother Courtney is leading well. He has the work at heart and is tactful, courageous and energetic and a splendid man to work with in a meeting. He is unselfish in his service. The attendance was marked in the beginning and continue to hold up through the entire meeting. There were two services a day with dinner served at the church and no night service. We wish for these people and their pastor the Lord's richest blessings.

# The Baptist Record

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## EDITORIAL

### TEACHERS FOR PERFECTING THE SAINTS.

Not a few advocates of Christian education have found it difficult to locate a passage of scripture upon which they could base an appeal for the sending of young people to denominational schools, or the financial support of our educational institutions. Some scriptures have suffered, not a little twisting to give divine warrant to our appeals. The one at the head of this article, found in the fourth chapter of Ephesians is not set forward as filling this long felt want, but it is presented that we may give whatever message it has to give, by letting it say what it was intended to say: "Teachers for the perfecting of the saints".

If there is any teaching as Christian Education it does seem that this passage of scripture would describe it. With all our hearts we believe there is such a thing as Christian Education. And we also believe that there are scriptures that justify it and make it an obligation. Certainly this scripture speaks of at least two elements in education, and one of them certainly is Christian Education. These two things are first, "Teachers" and second perfecting the saints. It says that teachers are for the purpose of perfecting the saints. That is what teachers and teaching are for. That is what education is, the bringing of those under tutelage and instruction up to their perfect development, the maturity of their strength, the realizing of their possibilities, the making one hundred per cent their powers for doing things. That is what perfecting means.

You will notice that this perfecting, this development to the limit of their powers is for the purpose of doing work. It will be well if we can in reading the passage blot out the punctuation for a time and read it without commas. "He gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering." It is a wrong notion that regards education as a mere cramming with knowledge, or a mere process of culture. These things have their place but the business of the teacher is the perfecting of the pupil for work. Putting him not simply to be somebody but to do something in the world. It is even possible that some may have the opposite notion that education is meant to save a man from work. Nothing is farther from the truth. It is intended to fit him to do more work and better work than he would be without it. It is bringing his faculties to the highest power to accomplish results.

But there are some things in this scripture which plainly make it Christian education, and not a mere development for selfish ends. Notice he says, "Perfecting the saints unto the work of MINISTERING." Ministering means service, it means work done for the good of others. This

changes the whole objective of life. The aim of Christian education is not that one may be able to do more for himself, but to do more for others.

You notice that Paul puts the responsibility squarely up to the "teacher". Not upon the teacher alone, but he is the one mentioned in closest connection with this work of perfecting the saints for the work of ministering. He must work in cooperation with the others mentioned, with the apostles and prophets. It is slow work we will make without their help, the use of the things they have left on record for us. He must work in cooperation with the evangelists and pastors. We certainly go limping without their aid and leadership. The pastor himself may be and ought to be a teacher. But there are other teachers. The teacher in the Sunday School or in the public school and in the Christian college, by example and precept will have much to do with forming the ideals and determining the aims in life for our young people, and fitting them to measure up to them. To fail of realizing this responsibility, to ignore the obligation, to fail in meeting it is a tragedy that cannot be measured until you can measure wasted lives and the unfulfilled purpose of God. To grasp the meaning of this office of teaching is the road to the perfecting of the saints, the high way to that goal of God's high purpose, namely, till we all come to "the perfect man, the completed purpose of God, the measure of the stature of the fulness of Christ" the attainment of his image and likeness. This is Christian Education, and why all education must be Christian to be more than a temporary advantage.

Missionary J. H. Rowe reaches Jackson Friday morning to spend a part of his furlough from his field in Japan. He is the guest of Mr. and Mrs. W. H. Ellis on South Gallatin Street, who have had the care of the missionary's children for three or four years. Brother Rowe will be heard gladly by our people during his stay here, for many are interested in his work.

Dr. Hatcher of Blue Mountain says that the railroads have granted one and one half fare going and coming from the North Mississippi Encampment on the certificate plan if as many as 250 travel that way. Get your certificate when you buy your ticket.

Rev. Layton Maddox of Waco, Texas has been elected President of the Baptist College in New Mexico—Montezuma College.

Pastor L. F. Dorroh rejoices in a truly great meeting at Fairview in Sunflower County. He was assisted by C. S. Wroten of Moorehead, and the pastor says he never heard stronger gospel preaching, both the message to the unsaved and the high standard for church members. There were 60 additions to the church and a great revival spirit. The visiting preacher was unanimously and enthusiastically invited to return next year.

Pastor J. W. Hudson tells of two great meetings in Smith County. At Raleigh there were 20 additions, 17 of them by baptism. The pastor preached and H. D. Hudson of Jackson, Tenn. led the singing. At Liberty there were 28 additions 17 of them by baptism. Pastor preached and Mr. Rap Moulder led the singing. The churches were greatly revived.

Miss Frances Lipsey who has been with the State Health Board for two years, doing laboratory work, began this week similar work in the Mississippi Baptist Hospital in Jackson. She will have charge of the laboratory and operation of the XRay machine.

The Sunday School of the Second Church in Jackson on last Sunday gave \$634.00 to help complete the church building at Clinton. This is probably the largest gift from any Sunday School, though some churches have made larger gifts. This helps the cause in a most important crisis and raises the hope that the Clinton church may be completed by the first of January.

Dr. W. J. McGlothlin has an article in a recent issue of the Religious Herald on "Shall We Have Another Campaign?" As we agree with him in most of what he says, of course it seems to us a very sensible article. He thinks that there are certain elements in the past campaign which we cannot abandon without loss. For example, the unified appeal by which all objects obtain a fair hearing and consideration, the program of work to cover a definite length of time, and the simultaneous effort on the part of all our people by which enthusiasm and confidence are engendered. Dr. McGlothlin thinks probably the next program should cover something less than five years. He also thinks that more freedom and initiative should remain with the State Conventions, suggestions being made beforehand for their approval or modification. Another suggestion is that instead of having a campaign commission this business be entrusted to the Executive Committee of the Southern Baptist Convention.

### THEY ESCAPED NOT, AND WE SHALL NOT.

In the twelfth chapter of Hebrews there is a contrast made between Mount Sinai and Mount Zion, between the law and the gospel, between the Old Covenant and the New, between the revelation through Moses and that through the Son of God. In reference to the experience at Sinai when the people were in terror, it is said, "If they escaped not history warns them." This reference is to the account by Moses of the request made by the people at Sinai that God would not again speak to them as he did there in terrifying trumpet tones, but that instead Moses might be God's mouthpiece and bring whatever message as God had to give. They promised that they would hear and obey without the necessity of repeating the experience at the giving of the law. God accepted their offer and spake no more in person, but through Moses his servant.

But they escaped not. That is the obligation of obedience was as binding and inescapable as if God had spoken audibly and directly to them. How much more and how long God would have continued to manifest himself as at Sinai, we do not know, but he accepted their own request and adopted the other method of revealing his will through the medium of Moses. That became his method. And yet let us not forget that it was by mutual agreement as binding as if every separate revelation of the will of God were made by his voice in the ear of every man. They escaped not the obligation. The word of Moses was the word of God. Jesus himself regarded what Moses wrote as the word of God. He said "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

But as important and binding as is the word through Moses, this writer to the Hebrews clearly says that the obligation on us to hear the message of the New Covenant and the consequences of disregarding it are far more serious. The voice of Moses became to the people of Israel the voice of God. Every transgression of it entailed just and certain retribution. "Every transgression (that is willful violation) and disobedient (every careless failure to do what he commanded) received its just recompense of reward." Then how shall we escape to whom the message came from the Lord himself in the person of Jesus Christ.

Even the thunders and fire and earthquake of Sinai are not to be compared in their weight of awe with the revelation of God in the person of his Son. The voice of the Son of God, the communication through the Lord Jesus is one that will shake not the earth only but also the heavens. Crumbling kingdoms mark the path of his progress. Satanic hosts shudder at his approach demons cry in terror at his coming. The world is changed at the blowing of the gospel trumpet. The man is blind indeed who cannot trace the progress of the gospel in the changing order of the world. And the end is not yet. Be wise, therefore, O ye kings and be instructed ye judges of the earth. Kiss the Son lest he be angry and ye

perish when his anger is kindled but a little. Nothing but pitiful moral blindness can make one insensible to the terror of his wrath. Knowing therefore the fear of the Lord we persuade men.

### THE N. O. HOSPITAL AGAIN.

The Biblical Recorder defends the policy of opposing the hospital at New Orleans on the ground it is a matter which Louisiana Baptist should look after, and when this same argument is applied to mountain schools in North Carolina, the Recorder replies that the schools in North Carolina were started by the people of that state and then turned over to the Southern Baptists. This is exactly what happened in New Orleans. The people of New Orleans took the initiative raised enough money to pay for two city blocks and turned them over to Southern Baptists. What is sauce for the goose does not seem to be sauce for the gander.

There is no agency for building hospitals, representing the Southern Baptist Convention but the Home Mission Board, and to talk about turning this over to "some other agency" is talking down the wind. There is no such animal. On the other hand the Home Board has already been and is now engaged in one other hospital enterprise. While there is another board of the Southern Baptist Convention engaged in the Education business and the home board is doing a work which is the specific business of another board when it maintains mountain schools.

Hospitals and schools are a legitimate and necessary part of missions at home or abroad. As it was in the beginning when Jesus was here, is now and forever shall be while the world stands. It is not a question among us as to the propriety of ministering to men's minds and bodies along with their souls, but a question of whether this particular place or that is mission territory. It is the first time any doubt has ever been raised as to whether Louisiana is mission territory. It is the most distitute section religiously of any section of the South. There are probably four Baptists in North Carolina to one in Louisiana, and in the former state they are firmly planted. Yet the Home Board has a number of schools in North Carolina and none in Louisiana. Surely one hospital in a city which is the second largest shipping port in the United States is not too much for Southern Baptists to look after.

The Recorder says it is reliably informed that the Home Board did not accept the vote of the Convention as settling the matter of the hospital. Surely there is some mistake about this. If an overwhelming majority voting to instruct the board does not settle a matter we do not know what can settle it. It will be a bad day for one of our boards when it feels that it can ignore instruction of the Convention.

In no state in the South, or anywhere else so far as we know, have Baptists built as many hospitals as in Texas. And they are still building them with devotion and courage at great cost. What a magnificent thing it is then to see these people who are putting their money into hospitals, not only come to the help of another section, but championing the movement for a great hospital worthy of Southern Baptists in the city of New Orleans. This is a great example of unselfish devotion to a good cause, and we take off our hat to the brethren in Texas, led by the big hearted and big brained secretary, Dr. F. S. Groner. Louisiana is our greatest home mission field today and New Orleans ought to be made a tower of strength to the Baptist cause to be felt not only in our own southland, but throughout the whole of Latin America with its challenging future.

Premier Lloyd George in an address to a Free Church Conference in London last week gave serious warning against the immanent peril of war. He said that the causes of war are present and active in many nations and a match may cause an explosion at any time. He urges the churches to work for the prevention of war. He believes the League of Nations is the barrier against the extinction of civilization.

### Amounts Given to Campaign in June.

Stone	Wiggins	3.00
Tate	Central Coldwater	56.80
	Mt. Zion	2.80
Tallahatchie	Charleston	25.00
Tishomingo	Bethel	1.00
	Mt. Vernon	3.00
Webster	Shady Grove	5.00
	Monte Vista	4.50
Union	Macedonia	4.95
	Mt. Pleasant	66.25
Warren	Bowmar Ave.	7.25
Washington	Glen Allen	14.00
Wayne	Chicora	25.00
Winston	Mt. Carmel	7.00
	Bethel	9.00
	Louisville	142.25
Yazoo	Hebron	25.00
Yalobusha	Bethel	29.15
	Oakland	18.00
MISCELLANEOUS		
	Cashiers check from Hattiesburg	15.00
	Marshall County Sunbeams	.30
	R. T. Pope, Vicksburg, Miss. R No. 1	5.00
	A. H. Sanders, Oakland, Miss. R. No. 1	5.04
	Earnest P. Ford, Norfield, Miss.	6.00
	Total	6167.81

### WILL BAPTISTS RISE TO THE ISSUE?

Eldridge B. Hatcher.

The Baptists of the present time face an issue. That issue is the effort that is being made to lower the New Testament flag, and the startling fact is that the effort comes from those within the Baptist ranks.

The issue has taken definite shape among our northern Baptist brethren. Some claim that it is beginning to work among our Southern forces I have seen no evidence of it. I have been slow to take seriously the doleful prognostications regarding the heresies in the northern convention. I have felt that they are all Baptists-lovers of the great cause of spiritual liberty and democracy—and that is this day when Europe seems hungering for these principles which Baptists hold, that the colossal need is for all Baptists to close up the ranks and, with a united front, to carry these principles to stricken Europe and the world.

And yet it is impossible to escape the conviction that an epidemic of "undermining the New Testament" is invading the Baptist ranks. Some of the pronouncements by Baptist ministers—not laymen, mind you—and seminary professors are ominous.

As regards our northern brethren there are facts connected with their organization, their Boards, schools, etc., which undoubtedly complicate the situation for them, and brethren with such opposing views must find it embarrassing to act together in propagating through organized channels their respective doctrines. But with these organization matters of our northern brethren this article presumes not to meddle. It seeks to touch upon the larger question as to the best mode in general for dealing with supposed heresy within denominational ranks.

How shall we proceed? Shall the lines be drawn and a campaign be waged of opposition and plotting, a campaign which shall divide the Baptist camp into two parties, with every one, some for doctrinal reasons and others for personal or other reasons, lining up on one of the sides, a campaign projecting itself into associations and seeking by votes to win an ascendancy? Shall that be the plan? I do not see it after that fashion. Such

a tightening of lines will confuse the issue and develop animosities that will shift the contest and lead the real issue far afield. If our brother has started adrift from the New Testament shall we bring him back by bombardment. If a neighbor seems to misread the New Testament signals, or to have lost sight of them, shall we not hang up the signals into clearer light for him? Shall we not plot to gain his heart, or his ear, or eye, to show him the true reading? In other words it seems to this scribe that if it is a fact that multitudes in our ranks are swinging away from the New Testament program, that we must consider how we can write the New Testament program in such new bright letters across the sky that they will work their own revolution.

If Baptist ministers and professors are denying the supernatural in the Bible and the supernatural is the heart of our religion—then it befits us to ask "How has such a condition come about?" Two duties confront us; first to hold up the New Testament standards so high that the doubters will see the book in a new light. Our second duty, and a far more profound duty, is to see to it that the rising generation does not follow the same paths. We may not be able to bring large changes into the present situation, but we can go to the fountain head of all these troubles, and in our homes and schools sow the New Testament seed in the hearts of our boys and girls and thus prepare for a different harvest in coming generations. Now we are working at the wrong end. Now we are fighting and accusing and indicting and belaboring, and offending and alienating and piling up blockades. We need to be teaching and laying foundations.

But our most imperious need is that we who claim to be flying the orthodox flag, we who boast of our New Testament loyalty, should have our own souls set blazing with a new devotion to our doctrines, a new appreciation of their richness and wonder and a new eagerness,—not to show the horror of our neighbor's heresies and inconsistencies, but to show the beauty and glory of these truths. If we have energies to expend let us expend them in showing what Christ's truths are. Let us write them high, let us write them everywhere. Let us sound them so loud that all must hear. That is the more difficult task. We may become so enamoured of our orthodoxy as to lose sight of our doctrines. We can not win, but the doctrines can. The issue of the hour for Baptists is for them to give their doctrines a chance to win, to clear the air of personalities and of lower aims and to make an open field for the doctrines.

If we Baptists have the truth then why do we not set them free in our own souls. If we believe that Christ on Calvary stands there as our substitute then why do not our hearts go shouting all the day? If we believe that New Testament picture of Christ as God in the flesh is true, then why do we not live amid the New Testament pages reveling in the picture of our marvelous Savior. If we believe that he calmed the storm, trod the waters and raised the dead, why do we not, in adoring wonder, lift up his portrait that others may see the marvelous sight? If we believe that he flung aside the death grip and rose and walked amid his disciples and then went up to the Father. If we believe that those panic stricken apostles caught sight of the risen Savior and became transformed into spiritual giants, why do we not prove that we believe that stupendous fact by our enthusiastic proclamation of it? If we believe—but, oh, there are thousands of things we claim to believe. The big crime of the day is not on the part of those who do not believe what they ought to believe, but on our part who profess so much and possess so little. Right there is the colossal issue. It is easy enough to blame our neighbor for believing more, and, yet, what a spectacle we present while denouncing him in treating these doctrines so shabbily. Only are we truly orthodox when our souls catch fire with these doctrines and we become,

(Continued on page eight)

### School standardization Commission Organizes For Work.

Following the adoption of the report of the Education Board at the recent session of the Southern Baptist Convention, recommending the creation of a Standardization Commission for the development of standards among Southern Baptist Schools, the Education Board has named the following educators in that Commission; President John C. Dawson, Howard College, Alabama; President J. M. Wood, Stephens College, Missouri; President W. L. Bates, Wake Forest College, North Carolina; Dr. J. W. Jent, Oklahoma Baptist University, Oklahoma; President W. J. McGlothlin, Furman University, and President John E. White, Anderson College, South Carolina; Dr. Harry Clark, secretary of education, Tennessee; President S. P. Brock, Baylor University, Texas; President F. W. Bowditch, University of Richmond, Virginia; President Charles E. Dicken, Ouachita College, Arkansas; President M. B. Adams, Georgetown College, Kentucky; President R. W. Weaver, Mercer University, Georgia; President C. Cottingham, Louisiana College, Louisiana; and President J. W. Provine, Mississippi College, Mississippi.

The Commission has just held its initial session at Ridgecrest, Miss., and elected President M. B. Adams of Georgetown College, Kentucky, as president and Dr. A. R. Bond, editorial secretary of the Education Board at Birmingham, as secretary.

The initial task of the Commission, it is announced, is to secure certain data upon which to base a program of procedure and this program will be worked out at the next meeting which will be held the latter part of October.

Creation of this Standardization Commission had its definite inception at the meeting of the Southern Baptist Education Association at Birmingham 1st, December, when the following resolution upon the subject was adopted, though it has been recognized as being that one of the functions of the Education Board would be to develop all Southern Baptist schools to the highest possible efficiency:

"Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency with any other schools. They are not willing to put a premium upon inferior work yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment."

Among the definite plans set forth for the proposed scheme of standardization and promotion, recommended to the Southern Baptist Convention by the Education Board, are the following:

"(1) The elevation of academic and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency demanded by the educational world, but to do it all upon the Christian idea of education which is to produce strong and able Christian men and women.

"(2) The corollary of this goal, for which the Council will fix the standard of requirements at an advancing rate, is promotion in patience of sympathy of campaigns for money to enable the schools to reach the standard set with a definite plan of increase in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education."

FRANK E. BURKHALTER.

Would Push Stewardship In All Conventions, Associations and Churches.

Encouraged by last year's success in enrolling practically 250,000 tithe to the Stewardship Commission of the Southern Baptist Convention, at its recent session, adopted an outline of proposed action, which, if accepted by the various state

conventions, district associations and local churches, will, it is believed, result in a much fuller proclamation of the doctrine of stewardship among Southern Baptists than has ever been made before. And, as a matter of course, it is believed that the proclamation of this doctrine will result in its wider adoption and practice upon the part of individual Baptists, thus insuring much larger resources for carrying forward every Kingdom enterprise than have ever been available to our Baptist work in the past.

Among the items acted upon at the meeting of the Commission which was held at Louisville, were the following:

1. It was recommended that stewardship be made a permanent feature of the annual program in Baptist state conventions, district associations and Fifth Sunday meetings, and that special consideration be given the Southwide stewardship movement in the meetings of the district associations this summer and fall. Where a good stewardship leader has not been secured in the association it is urged that such leader be procured as soon as possible and that the fullest possible support be given him.

2. The suggestion of the Woman's Missionary Union that the pastors be urged to preach upon the question of Christian stewardship the first Sunday in October, which has been designated as Stewardship Month in the Re-inforcement program of the 75 Million Campaign, and that classes in stewardship and missions, including men, be conducted in October, was adopted.

3. In the matter of literature for the movement the Woman's Missionary Union was asked to publish a tract setting forth just how a woman may tithe her income, which the Laymen's Missionary Movement will publish, a tract especially for farmers, another one of testimonies of Southern Baptists who have tested the principles of tithing and stewardship, another one entitled 'The Pastor and the Stewardship Campaign' and a fourth one setting forth the plan of the present stewardship effort among Southern Baptists.

4. Recommended that every state of the Southern Baptist Convention, as early as practicable, secure a capable stewardship secretary who will not only direct the present movement in his state but will give his time continuously to pushing the cause of stewardship among the churches.

5. The Commission recommended that each district association and local church provide a standing committee of five on stewardship and that this committee include a pastor, a layman, a woman, a Sunday School and a B. Y. P. U. worker.

6. A recommendation to the Sunday School Board was passed that in order for a B. Y. P. U. to attain the A-1 Standard it be required 75 per cent of the members of the union who are church members shall be tithers. It was also agreed in this connection to request Secretary Frank H. Leavell of the Inter-Board Commission on Student Activities to stress the study of stewardship and missions among the Baptist students of the South.

7. The Conservation Commission of the 75 Million Campaign was requested to give prominence to the question of stewardship in the new literature issued by it this fall.

FRANK E. BURKHALTER.

### WORK OF THE ENLISTMENT MEN.

This includes the first five months of the work of the enlistment men, beginning with November 1st and ending April 1st. Brother Green, however, had worked only three months at the time these figures were gathered, having begun January 1st.

Rev. T. W. Green,	
No. of churches visited	23
No of miles traveled	1122
No. of services held	28
Sermons and Addresses delivered	32
Pastors fields formed	1
Pastors located	1

### Churches putting the Baptist Record in Budget

get	1
Conferences with churches held	11
Local Church Budgets put on	5
Conferences with Pastors	63
Rev. J. R. G. Hewlett,	
No. of churches visited	75
No. of miles traveled	3709
No. of services held	85
Sermons and Addresses delivered	71
Every-Member canvass made	11
Churches putting Baptist Record in Budget	11
Subscriptions to Record secured	45
Conferences with churches held	2
Dr R. A. Kimbrough,	
No. of churches visited	56
No of miles traveled	3575
No. of services held	69
Sermons and Addresses delivered	81
BYPUs organized	1
Every-Member canvass made	8
Pastors located	2
No. of Campaigns planned	15
Conferences with churches held	6
Local church budgets put on	5
Conferences with pastors	1
Rev. H. T. McLaurin,	
No. of miles traveled	4151
No of churches visited	75
No. of services held	70
Sermons and Addresses delivered	67
BYPUs organized	1
Every-Member canvass made	39
No. of Campaigns planned	12
Church Building Enterprises launched	1
Conferences with churches held	10
Rev. A. L. O'Brian,	
No. of churches visited	130
No of miles traveled	2893
No. of services held	139
Sermons and Addresses delivered	137
Sunday Schools organized	4
Every-Member canvass made	6
Pastors fields formed	2
Pastors located	18
No. of Campaigns planned	23
Churches putting Baptist Record in Budget	1
Subscriptions to Baptist Record secured	7
Conferences with churches held	52
Local church budget put on	8
Conferences with pastors	1
Rev. Owen Williams	
No. of churches visited	6
No. of miles traveled	645
No. of services held	6
Sermons and Addresses delivered	6
Conferences with churches held	7

### MILLENNIALISM.

Tynes replies to Lee.

In the criticism by Bro. Lee (Baptist Record, May 18) he takes a most astounding ground for an intelligent Baptist minister. I have known that Millennialism in its virulent form made some other wise good men, as cranky as empty, unballasted steamships; but I did not know, and never conceived of one assuming the position of an unqualified literal interpretation of the Scriptures, against all reason, to the limit of saying, "The Christian religion is a religion of faith and not of reason."

This is bald Roman Catholicism and is contrary, not only to the Scriptures themselves but also to sanctified common sense. I am sure Bro. Lee does not really mean what he says. The Scriptures are addressed to the reasoning creatures, and every appeal of the Gospel is made to man's reasons, and the imbeciles must be reached some other way.

He mentions the Virgin Birth of Jesus and a few other facts which he says are "utterly unreasonable", and must be accepted upon our faith only. I am sorry for Bro. Lee or any other man whose reason sees anything more unreasonable in the Virgin Birth, than in the original creation of man, both of which are reasonable to me, and

to many others of my class who have never claimed any unusual reasoning powers. The great Apostle Paul appealed to the reason of King Agrippa in reference to the resurrection of the dead and he "reasoned" with Felix; neither one of them had the faith.

The Scriptures were not written for block heads who could not reason, and must therefore wait for the gift of faith before they could have either perception or apprehension of their wonderful revelation of God and His mighty works; but for rational beings and every scripture is an appeal to reason.

But Bro. Lee is guilty of a well-nigh unpardonable offence in garbling a question from my article, grossly misrepresenting me and condemning me to a mendicant class. He quotes me as saying: "Prehistoric cities and great empires flourished upon the earth long before Adam." And then he says I "deny the Genesis account of Creation"; and further declares I "put what I call science above the Bible."

I am sorry I must denounce this whole statement as utterly false. I did not say what Bro. Lee quotes me as saying. His statement is altogether inexcusable, and without the shadow, or single trace of truth in it, except in his garbled extract from the article. And his sentence of judgment against me is an unfair appeal to popular prejudice.

This is my opinion of what Bro. Lee has written about me and my article. But of Bro. Lee, himself, I will, charitably, allow that he read my article somewhat after the manner in which he reads the Bible—especially in regard to millennialism—and therefore his gross and heartless, though, I presume, unintentional misrepresentation. But he has done me no worse than the Millennialists usually do the Word of God. I think I shall survive, and may write some more. I have been through worse persecutions.

W. E. Tynes.

#### ON CHANGING PASTORS.

The average of a pastor's stay is not long—three to five years. This is unfortunate for both pastors and churches. Sooner or later there comes a reason for a change, but to make the change, however desirable, is often difficult and delicate. It may be the pastor has become restless, has grown discouraged over long continued difficulties, or just longs for something new.

And churches, too, get restless and long for a new voice. They fancy that their peculiar difficulties will be smoothed out by some new hand. To change or not to change. That's the question, but it is not as "easy to do as to know what were good to do." In many cases, and for dozens of reasons, it is desirable on the part of both pastors and churches to make a change. This is not always easy to do. The pastors, though among the noblest and finest, may be unknown to the churches. The best they can do is to get some brother, pastor to call some church's attention to them, and perhaps give them a "try out". The churches without pastors are likewise all at sea. They do not know the brotherhood. They persuade themselves that the thing to do is to go into the "sampling business", which is the poorest way of all. Any preacher can get up a few first class sermons and deliver them impressively on occasion. But he may be wholly lacking in staying qualities, without organizing ability and inadequate to the management of a complex institution like a church. There are many misfits for lack of inadequate information.

In order to relieve the situation of many embarrassments there has come into existence the "Southern Baptist Bureau", located at Chattanooga, Tenn. There is great need for just this agency. It gathers all needed information concerning pastors who, for any reason, want to make a change. It likewise gathers all needed information about churches seeking a pastor. Then it tries to bring the right pastor into relation with the right church. In case there is mutual satisfaction a call will be the result. This method is based on information carefully garnered, is eminently practical and dignified. Nobody is humiliated and nobody's independence is sacrificed. It is a business-like way of attending to a very important Kingdom affair. It augurs good to our churches and is a great help to many of our pastors, who may not only want to change pastorate, but for very good reasons to change from one section of the country to some other section.

Other religious bodies have some such agency for accomplishing this. This "Southern Baptist Bureau" ought at once to have the confidence of all our Baptist brotherhood, and to be used widely by our churches. Then there will be fewer pastorless churches, and fewer restless and churchless pastors. For full information the writer would suggest writing to Rev W. S. Keese, Chattanooga, Tenn, the secretary, who is one of our noblest preachers and finest pastors.

T. W. Young

Corinth, Miss.

Series of Sermons by Ben Cox on Bible Revivals. Read 1st Samuel 7.

#### "The Revival Under Samuel."

The condition of the religious life and the national life of Israel was at a very low ebb. Eli was a good old man, but not a strong character. He was at the head of affairs. Old and feeble he was and his sons were largely in charge. They were both bad men, sad to say. A good deal is said sometimes about the sons of preachers. Sons of preachers as sons of other men, have among them the good, bad and indifferent. There is not much difference between the sons of preachers and the sons of other men. If Eli himself had been a man of strong conviction and had the courage of his conviction his sons would have been better boys, I fancy. I judge he had been guilty of "sparing the rod and spoiling the child." A man was arrested in Memphis recently for chastising his son. I think he was a little too severe and he thinks so now, but I notice that Judge Hiarsh ordered him acquitted and commented on "sparing the rod and spoiling the child". Joseph Newberger, President of the Jewish Congregations in this city was the four-minute speaker in the interest of the Laymen's League in our church last Sunday morning. Mr. Newberger told us something about his early life. How that at one time the school teacher had whipped him. He went home and told his father. His father said "All right, we'll go and see him about it". Going to the teacher the father said 'I understand you whipped my boy'. "Yes," said the teacher, and told him why. Then the father said "Now I want you to whip him again because he came and told me about it." Mr. Newberger said 'I never went home any more and told tales about being whipped at school.'

The Lord allowed the Philistines to come against Israel as a punishment. Israel is defeated and the Ark of the Covenant is captured and is placed by the Philistines in the temple of their god, Dagon. I am glad that Dagon could not stand in the presence of the Ark. This defeat that Israel suffered proved to be a victory for her because it led her to the Lord. We may well be thankful for our defeats if they lead us to him. Everything we call a failure is a real success if it leads us to God. Every loss no matter how costly is a gain if it brings us close to him.

'Good, when he gives, supremely good,  
Nor less when he denies;  
E'en crosses from his sovereign hands  
Are blessings in disguise.'

Israel made the sad mistake, however, of turning to the Ark for relief instead of to the God of the Ark. They depended on symbols, as some church people do—depending on baptism and the Lord's Supper, church polity, etc. They clung to the Ark, having the form but denying the power. Philistia came against them and they suffered the worst defeat of all and were under Philistia for 20 years. The Ark had to be kept in private houses. Thank God, Israel realized that the Lord

was not there. That is a good sign. It is encouraging when Christians who have wandered away commence saying:

"Where is the blessedness I knew when first I saw the Lord?"

Where is the soul-refreshing view of Jesus and His Word?

What peaceful hours I once enjoyed! How sweet their memory still,

But they have left an aching void the world can never fill."

Another good sign is found in the fact that "they lamented after the Lord." They realized the need of his presence. Do we? Have we his presence? Can we hear him say "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things—Enter into the joy of thy Lord?"

The time for revival approaches. God has his man ready. He always has. The man this time is Samuel. A wonderful man from his youth. His mother had prayed for him, and after he came in answer to prayer she dedicated him to God. If we had more Hannahs there would be more Samuels. Samuel was a real man. He could neither be bought nor bulldozed. Bold as a lion. Gentle as a lamb. His message to Israel was: "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ash-toroth from among you and prepare your hearts unto the Lord and serve him only, and he will deliver you out of the land of the Philistines."

We cannot be right unless we are right in heart, for "When the heart is beating right, the world is full of light." First return with your heart and then put away strange gods; then serve him only. They did it and then Samuel prayed and it meant much when Samuel prayed. "The Lord heard and answered."

I think I hear somebody say "O, what a wonderful revival we could have if we had some Samuel!" We may not have Samuel but we have Samuel's God. That is still better. We must return with all our hearts, for as I said before we must be right in heart. "The pure in heart shall see God." The pure heart makes a clear eye. The impure heart encourages skepticism. If the heart is not right, we shall be blinded with ambition; blinded with power; blinded with money. A very small piece of money can blot out vision if we hold it near enough to our eyes. Return unto the Lord. Put away the strange gods and serve the Lord. That was the order then. That is the order now. This method always has, always will result in a real revival.

Our sincere sympathy is with the Alabama Baptist and Baptist Wives and the able editors for losses and inconveniences recently suffered from fire.

Is there a conspiracy of silence on the part of any of our boards? It would be a mighty good thing when a board meets if somebody is authorized to give out for publication all important transactions of the board. Or it might be a good thing for the state members to publish matter of interest to the Baptists about the boards and their meetings. No, we do not believe there is a conspiracy of any kind, but there seems a sad lack of the sense of value in publicity. The same thing is true of some of our colleges.

The Education Board has on hand quite a number of copies of Proceedings of the Southern Baptist Education Association held in Birmingham last December.

They will be sent out as long as they last for the price of the postage (three cents) and those who are interested in knowing what our Southern Baptist Educators are thinking about will find in the Proceedings much that is interesting and profitable, besides material which will be most useful in the preparation of sermons and addresses.

W. C. JAMES, Corresponding Secretary.

## MISSISSIPPI WOMAN'S MISSIONARY UNION

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## A WORD OF APPRECIATION.

Our church is greatly gratified over the splendid response which the Woman's Missionary Societies are making to our church building fund. Of course the Clinton W. M. S. led the way with an offering of \$217.50. It was their duty to lead the other societies of the state and they did it royally. Second to respond was Duck Hill with a \$10 offering. Then came the Utica W. M. S. with an offering of \$50. Also City followed with an offering of \$15; and the Gloster W. M. S. with \$10. Thirty six others have responded with \$5 each, making a total of \$432.50. Almost every mail brings new offerings.

—D. PATTERSON.

## ASSOCIATIONAL SUPERINTENDENTS ATTENTION:

Will you kindly let me know at once just when your association convenes. If you hold a separate meeting for the W. M. U. we need to have that information as soon as possible in our office.

"Mississippi is looking for 3979 subscriptions to ROYAL SERVICE this year. 'Subscribe My Lady-Subscribe'."

The above comes from the August Royal Service. Of course we want to meet our quota; and of course each society will do its best to see that each sister does subscribe. But unless some one sister in each society is specially appointed to attend to this matter, it will be neglected. Sister President, please look at it at once.

This is mid-summer, but it is well for us in our local societies and associations to remember that Fall and Winter will be here; and our frontier missionaries are sorely in need of boxes. Mississippi has never failed to do her full share of this work, and she will not this time. Miss Mallory hopes that the families will be supplied this fall.

While attending the Encampment at Senatobia we were in the home neighborhood of Brother Hoyt Porter who now represents us in Russia, and his call for clothing for his suffering people was impressed upon all who attended the Encampment. Let the entire state remember this great need. Tags and directions for shipping packages will be sent to all who wish them from this office. These packages may be sent any time to the address given but in the connection it will be well to read Baptist Bundles in this issue which is copied from Royal Service.

We are looking forward with much pleasure to our Encampment at Blue Mountain, August 12-18, where so many good things are being prepared for us on the excellent program. But it is our peculiar pleasure to welcome at this time Miss Blanche S. White into the Work, since this will be her first field work for the Southern WMU. She is to teach "Southern Baptists and Their Far Eastern Missions", a book which she largely compiled herself. We trust many will attend this Encampment.

## OUR NEW SUMMER ENCAMPMENT

Mississippi is now blessed with three summer Encampments, the new one being located at Tate County Agricultural High School, Senatobia.

This one bids fair to be counted among the best in the South; for along with its sister encampments at Hattiesburg and Blue Mountain it fills a great need.

The location is ideal. The splendid dormitories, spacious auditorium and class rooms, and attractive dining hall allow for sufficient room even when the crowds are reaching toward the 250 mark, as they did this season. Then the campus is certainly one of the charms of the State. It is not only beautiful by Nature's adornment; but this beauty is enhanced by the splendid upkeep that is given to every particle of ground and buildings by that prince of hosts and School Heads, Prof. P. W. Berry. To him and to his charming wife, and attractive son this scribe is due much in the way of personal enjoyment during the encampment.

The Encampment this year ran from July 17-21. The leading spirit in the enterprise is Rev. B. F. Whitten, the pastor of Coldwater, and several country churches. Too much cannot be said of his energy, determination courage and consecration in this endeavor. His heart is on fire with zeal for the proper development of the people with in reach of the Encampment. He is upheld in his noble purpose by deacons in town and country churches, pastors all through that section, and especially by women who love their Lord. They were in truth with one accord in this undertaking. Hence the unparalleled success.

The program adopted by all our encampments was well carried out; Sunday School work under Brother Byrd; Miss Minnie Brown, Dr. Robertson, pastor of Senatobia, Miss Whitten and others. BYPU work under Mr. Wilds, Miss McCracken and others filled the morning hours. The afternoon was given to Miss Lackey for WMU work. Her audience grew from twenty-one the first day to nearly a chapel full of men and women the last day. The opening hour each morning for conferences were always well attended.

One great charm of the Encampment was the splendid music. This was led largely by Brother Whitten himself. He was assisted by a choir of over fifty voices gathered together from all over this and adjoining counties. This choir had been organized for some time; and had visited nearly every church in Tate County previous to the meeting of the Encampment.

The evening service was given to music, lectures from splendid speakers. Rev. W. M. Bostick, Dr. Robertson, Bro. Byrd, Mrs. Powell of Coldwater and Mrs. White of Memphis all brought feasts for the soul.

One great joy of the Encampment was the large number of young people all of them entering heartily into the class work.

Words fail me when I attempt to speak of the feasts that were spread three times each day in the dining room. Never have I seen such an abundance of good things, nor seen them so attractively prepared and served. Sisters largely from Coldwater, under the leadership of Mrs. Whitten looked carefully after this department.

We all came away with the fixed purpose that another year, Providence permitting, would find us having some part in this our new and splendid Encampment.

## SOME DON'TS AND DO'S.

Don't call your W. M. S. a W. M. U. The difference being the WMU is all of your organiza-

tions together, including W M S, YWA, GA, RA, and SB. If you have all of these you have a full graded WMU. Each organization is a part of the WMU, but should be called when spoken of as a separate organization by its particular name. The woman's organization being the Woman's Missionary Society. Do call it that again, don't call your Missionary Society a Mission Circle; you may have Circles inside your Society and will have if you have adopted the Circle plan, but do not call the whole organization a Mission Circle. It is called that in the Northern Convention churches, but in ours it is called Woman's Missionary Society.

Don't say "I have until April 30th, 1923, to pay my Campaign pledge. One fourth of it is due now. Last year our Home Mission Board had to pay more than \$27,000 interest in borrowed money because we waited until the last part of the year to pay up. You should pay your pledges weekly, monthly or at least quarterly. If you want to become an A-1 Society this year collect from all the members of your Society the amount due on their pledges by July 31st. Then put a gold star on the first square in Number 3 of your Standard of Excellence and you'll be glad and thank God that you put forth the effort to get this accomplished.

—Illinois Baptist.

The Christian Index recently asked thirty prominent Baptist men in the South to name the six greatest men of history. Twenty nine of the thirty included Moses in the list, of whom twenty eight named Moses first. Twenty seven of the thirty named Paul among the six, many of them putting him second. Aristotle was included thirteen times. Other names are Washington and Luther twelve times, Shakespeare nine times, Buddha eight times, Woodrow Wilson 7 times, Abraham and Socrates 5 times. Of these only one was a great soldier. One writer mentioned Joan of Arc as among the "six greatest men of history". Recently Mr. H. G. Wells named as the six greatest, Jesus, Buddha, Asoka, Aristotle, Roger Bacon and Abraham Lincoln. Of course there are various grounds on which one's estimate is formed. One may select the most conspicuous, another the one who had the most brilliant mind, and yet another select the one who had the wildest and most lasting influence in the world. There are various standards of greatness, and one is likely to reveal his own character, as usual in expressing an opinion. But it is an interesting exercise. Mr. Wells, who is an Englishman, mentions in his list one Englishman and one American.

Mrs. Montgomery presided with eminent ability. She was pretty nervous, evidently feeling that almost anything might happen at any time. Nothing happened to mar the serenity of the Convention, and so Mrs. Montgomery came off with flying colors. Now that we have honored our noble women, and now that a woman has proved herself to be equal to any man as a presiding officer, let us have no more women presidents. It was good to have Mrs. Montgomery, but we simply must not get 'the habit'. Why not? Well we cannot explain it, but it simply is not a woman's job. It is not a matter of logic but of sentiment. If you do not already agree with us you probably never will.

—Watchman Examiner.

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not firebrands for burning up our neighbors, but torches for lighting the New Testament Highway. And as men catch sight of that wondrous Way, they will crowd its gateways and press into it, and onwards, in tumultuous throngs. It was so in the apostolic days. It could be so in these days.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve"

### DELAYED REPORTS.

We are waiting to publish our Honor Roll until some of the "Late Reporters" shall have reported their work for the Second Quarter. All who did not get their reports into our office before July 15th will not see their name on the Honor Roll that comes out in the BYPU Quarterly, you will receive the award but it shows up bad for our state to not have a full list of its A-1 Unions along side the other states as they report as shown in the Honor Roll of the Quarterly. We will publish you in the Honor Roll of the Baptist Record anyway, but that isn't enough. Its too late now to fuss so just send the report on in and get the award if you are A-1.

### The 'Biggest Thing in North Mississippi So Far This Year.

The biggest thing that has happened in North Miss. this year so far is the Tate County Encampment held in the A. H. S. buildings at Senatobia during the week July 17-21. More than a hundred for the most part young people camped there through out the week, and some days we had as many as 175 for dinner. Several things we want to mention in connection with this encampment, one is that nearly everybody there was under twenty years old, which manifests the interest in the Lord's work on the part of our young people. Another thing that characterized the encampment was that they stayed through to the last minute almost 100% strong. The fact that nearly everyone in attendance took some book and stood the examination and passed a successful test is worth mentioning. These three things in particular, and it would take too much space to generalize on the every minute of splendid happy and profitable time spent there. How they furnished such meals as we had for \$3.25 for the full stay there has had us all guessing, and the spirit of those who served surpassed anything we had ever seen before. To say the least it was a wonderfully profitable week and we would like to see every county in the state begin to have a County Encampment where the Baptists of the county could come together for a week and learn to know each other as well as to spend a week of vacation and study. We will be glad to write you personally about the plans and possibilities of such an encampment.

### WHITE SAND BYPU.

The White Sand BYPU began the last half of the year by electing the following officers, Pres. R. E. Lee; Vice Pres., Ike Bass; Secy. U. B. Dale; Cor. Secy, Icie Lee; Chorister, T. F. Lee; Organist Miss Ruby Duncan; B. R. L. T. F. Lee; Group Captains Edgar Lee, Louie Mae Smith, Eunice McNease, and T. M. Dale. Miss Lee the Cor. Secy. reports this from her union and also suggests that others may need not waste any time as they are going to go after the District Banner for District Six. Some of their

members attended the convention at Liberty and report to the union a fine trip.

### First Church Columbus Juniors.

A letter has come from Amzi McClanahan one of the best workers in the Junior BYPU of First Church Columbus. He tells of the election of new officers, and gives out the fact that their union is in fine condition and everything looks toward a better work for the future. Mabel Taylor is the newly elected president, Frances Jackson vice pres., Elizabeth ZBwingle is Secy-Treas. and T. J. King, chorister. We are always glad to hear from our Juniors themselves

### The S. S. and BYPU Normals.

On Monday morning we met in the Shady Grove Consolidated High School house for the normal for Damascus and Bethel churches. We had a good attendance and had three classes, one in the S. S. Manual, one in each of the BYPU Manuals and one in What Baptists Believe. The interest was fine from the beginning. And the attendance was good.

At night we met at Spring Hill church and opened up with three classes, S. S. Manual, Winning to Christ and Intermediate BYPU Manual. We organized an Intermediate BYPU on Friday night here and the prospects are fine for a great work. We are going to meet at both Damascus and Bethel tomorrow (Sunday) to plan for the organization of the young people in both these churches.

We have a delightful field here and the prospects are fine and we crave the prayers of all for our progress in His work.

We have with us in the Normal work Mr. G. M. McDaniels, Mr. Farr, from Flora, and Miss Byrd, in the S. S. work and Mr Pennebaker from Baptist Bible Institute, New Orleans, in the BYPU work. These constitute a splendid team for work and we feel greatly indebted to them for their work among us.

We have some very choice spirits in each of these churches and are looking forward to the accomplishment of some good work for the Lord in this field.

Yours for better service in the Vineyard.

H. C. JOYNER.

### OKOLONA

The Senior BYPU of the church at Okolona visited Mt. Olive church (Chickasaw County) on Sunday 9. The program on Friendship was very effectively given to a large and appreciative crowd of young people.

Following the program a BYPU organization for Mt. Olive church was perfected. Mr. E. M. Sullivan was elected BYPU director for the church. At the initial meeting forty young people became "charter members" of the Mt. Olive Senior BYPU. They have an A1 organization and are planning to make the A1 standard by the end of the first quarter.

The BYPU of the Okolona church, under the leadership of Mr. Adlai Lyles, our county organizer, is planning to perfect a number of BYPU organizations in this county during the next year.

Mrs. W. A. Sullivan,  
Director.

Authentic Statement by Roger W. Babson to be quoted only by Baptist Record.

### BABSON EXPECTS HIGHER PRICES

Industrial Stocks Should Benefit. Wellesley Hills, Mass., July 29, 1922.—When interviewing Roger W. Babson regarding the railroad and coal strikes, Mr. Babson did not seem surprised with recent developments. He believes that things are working out in a natural way and all interests are doing the best they can with a bad situation. What seems to interest Mr. Babson most is the possible effect on prices in general following the strike settlements. Discussing this possibility he says:

"The strikes while in progress naturally put a general damper on business. They have a disheartening effect on producers, jobbers, and retailers. Wage workers have less to spend and manufacturers are less interested in pushing their business. All of this tends to hold up trade in general. Yet during this period of strikes, people are living, eating, and dressing just as if no strikes existed. Houses are deteriorating, young folks are getting married, children are being born, clothes are wearing out, and merchandise in general is being consumed. If deterioration and consumption were suspended during the depression of labor strikes, then strikes might be good for the country at times. Unfortunately, however, the deterioration and con-

sumption goes on even tho retail purchases decline.

"This means that after strikes are settled there is a general rush to buy. The wage workers when returning to work again feel prosperous. They and their families rush to the stores and purchase goods. The group of industries which have been involved in the strike immediately receive an avalanche of orders. They in turn feel prosperous and order new machinery and quantities of supplies. This sudden increase in business from both wage workers and employers is quickly felt by the jobbers who in turn pour in orders upon the manufacturers.

"The immediate effect of this is to cause a temporary scarcity of goods which in many instances results in the raising of prices. Therefore, I should not be surprised to see an increase in the wholesale prices of many products this fall. In some sec-

(Continued on Page 16)

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Very reasonable rates.

Next session opens September 12, 1922; send \$5.00 for room reservation and write for catalog.

**JOHN F. CARTER, President,**  
Newton, Mississippi.

## REVIVAL AT POPLAR SPRINGS.

We have just closed a gracious revival at Poplar Springs. A genuine revival in the church and eleven additions to the church were the visible results. Pastor A. J. Linton did the preaching and never was the gospel message made more plain and impressive. Bro Linton is doing a wonderful work at this place and has found a warm place in the heart of the people of surrounding communities as well as his own members.

## ARM.

We have just closed one of the greatest revivals ever held in Arm. Rev. B. E. Berry did the preaching and his messages were all simple plain gospel truths put in language that even a child can understand. We had 11 accessions to the church, 6 for baptism and one of those who was baptized was 72 years of age and another about 50. The writer has just closed his third meeting and has nine more ahead of him and asks to be remembered by the brotherhood in their prayers.

Yours in Christ,

A. J. LINTON.

## MATHISTON, MISS.

Our meeting at Fyffe Creek Church was the greatest success and the greatest revival that has been held in this whole section of the country for years and years.

The church being brought together in unity, we then launched our net for the lost. And then had the faithful and sweet spirited help of Rev. H. T. McLaurin to do our preaching and lead us. When we drew our net we found in it about fifty souls saved.

Glory to his name we had never seen the power of God so plain before as in this meeting. We baptized 39 at the close of the meeting and had a good number by letter and more still coming.

Bro. McLaurin is full of the Spirit, and seems to know the worth of a lost soul. We all thank the Lord for him. We want to join you all in prayer for the greatest number of souls to be saved this year that has ever been, and more brotherhood, let us go after the lost.

B. McNeill.

Mathiston, Miss.

## THE FANNIN MEETING.

The Baptist church of Fannin is not longer lukewarm as a people. It had a reputation as being dead but "the dry bones" live.

Dr. J. C. Green of Jackson came on Sunday afternoon and did the preaching. There were two additions the first night. There have been 20 additions to the church, 6 by letter and 14 have been baptized. Some will join other churches. Many men have promised to take a stand against "White Lightning" and a great public sentiment has been aroused. About 60 men came over from Jackson on Thursday eve, and their testimonies were a benediction to the community.

We organized W. M. S., a Sunbeam Band, B. Y. P. U. a prayer meeting and 15 have promised to have fam-

ily worship. We have unanimously invited Dr. Greenoe to return next year for our meeting as we believe God sent him here for such a time as this. Pastor W. E. Hellen.

## UNITY WINSTON COUNTY.

Unity is a young church just a little over one year old, with a membership of 86 members. Brother L. A. Moore came to us on Monday and preached till Thursday night, his messages were plain and simple. He had nothing new just the plain gospel in its simplicity. The visible results were 9 for baptism. I feel sure that there will be much good to come from the meeting yet. We have got to build a church there. We thought at one time we would ask the Board for some help but have decided that we would do it ourselves. We desire the prayers of God's Children for us in our work at Unity. At the close of the meeting the Church made their pastor glad by giving him a pounding of the good things that they had to eat to carry home with him. His car was pretty well loaded when he started home. The people at Unity are anxious to do things for the Lord. I feel quite sure that we will organize a W. M. S. there before the year is gone. They have a good Sunday School there.

There is a great opportunity at Unity to develop the people in the Lord's work.

W. L. GRAFTON, Pastor.

## SUMNER

The work at Sumner goes forward in a most splendid way. We have recently conducted classes in Sunday School, Junior and Intermediate B. Y. P. U. and W. M. U training. More than fifty have done work in these classes. It is needless to say these classes have greatly stimulated our church life and prepared us for more efficient work. Despite the exceedingly warm weather and vacation season there has been very little falling off in our attendance at all our services. Our Sunday Schools is not A-1 but we plan to bring it to the standard this quarter. Gleaning still goes on and our membership is being augmented from time to time. We have long looked forward to the time when we would have our church screened. This has just been completed. I have never labored where people were quite so responsive and cooperation so hearty.

J. A. BARNHILL.

## VERONA B. Y. P. U.

The officers of the Verona BYPU have recently been elected for the ensuing quarter.

As President we have Rev. W. L. Coggins, Vice President Charles Bucy, Secretary Lula J. Mallory, Treasurer Edna Manus, Bible Reader Leader J. V. McFarling, Pianist Lillian West, Chorister Thomas Mallory, Cor. Sec. Sybil Nanney. Group Captains, Bill Bickerstaff and Mrs. J. A. Totty.

A very helpful feature of our union is that we have the boys in one group and girls in one. Letting the boys render the program one Sunday night while the girls are responsible for the song service. Next program given by

the girls and the boys being responsible for the song service.

We have found this a fine way to keep the boys interested.

It has increased the attendance of the boys about four fold.

Sybil Nanney Cor. Sec.

## A Fine Meeting At The Immanuel Baptist Church Hattiesburg.

The Immanuel Church has usually been having the annual revival meeting during the session of the Woman's College. The community people have always felt that the meeting was mainly for the college folks and for that reason they have taken little interest in the meetings. Very few of the outside people have been reached. The members of the Immanuel Church felt that we ought to have a summer meeting for the community folks. This was decided on and the meeting after considerable preparation started on the Second Sunday in July and continued for ten days. The pastor did the preaching. The cooperation of the members of the Immanuel Church was fine. I never saw it finer. We had no outside help except the Lord. He helped us mightily. The interest grew from the beginning to the end. The congregations far exceeded our expectations. We called it an old fashioned protracted meeting. We had old time singing. The gospel was preached. God gave the increase. Forty-three were added to the church. Thirty-one of these were by baptism.

This meeting has deepened my conviction that pastors ought to hold more of their own meetings. The best meetings I have ever had in my churches have been held without outside help. I have been pastor here four years. We had more for baptism in this meeting than in any other two meetings held since I came here. The pastor can hold his own meeting. The result will more satisfactory and abiding. The people were saved by the preaching of the gospel. It is a great mistake that our churches make in not insisting on their pastors holding, occasionally at least, their own meetings.

To God we give all the glory.

W. S. Allen, Pastor.

## AN OBITUARY.

On the afternoon of June 6th, Mrs. J. M. Walker slipped away into her eternal home just as quietly as she had lived for more than seventy years. We haven't words to express the beauty and far reaching influence for good her life exerted on those with whom she associated in her home, community and church. In all life's activities the wisdom she exercised, showed by its purity, its peaceableness, gentleness and good fruits that it was wisdom from above. Her life was a wonderful example of what a wife, mother and friend may accomplish by her silent, unconscious Christian influence. Though many times her words were few but her eyes were always eloquent enough, for they seemed to glow with the very spirit of her Saviour.

While on her death bed this writer had the blessed privilege of sitting by her side. She had been talking to some of her children about "going home" and leaving them. Her eyes filled

with tears, in a moment she looked at me through those tears with a most triumphant smile on her face and said "There will not be any tears there will there"? That deep confiding trust in her Lord shown by that look was typical of the life she lived. The influence of that look shall abide like the breath of heaven upon my spirit always.

She was a member of Stonewall Baptist Church, Simpson Co. for many years. Her husband passed away about two years ago. She leaves one son and six daughters who will miss her motherly love and companionship but all have the blessed hope of a happy home where no sorrows shall enter in. A few hours before she passed away she was heard to say "There are lots of workers on the field and they are doing a great work but they are coming home now." She is already there and may we be as busy with our work as she was and have as peaceful a home-going as she.

A FRIEND.

Authentic Statement By Roger W. W. BABSON to be Quoted only by Baptist Record

## FREIGHT CAR SHORTAGE.

Babson predicts Freight Shortage Effect on Prices.

Wellesley Hills, Massachusetts, July 15:—During the past week Roger W. Babson has been in New York in consultation with important railway interests. He has returned believing that a freight car shortage is inevitable this fall, and everything possible should be done to prevent it. Concerning the same Mr. Babson states as follows:

"There are various events which indicate a serious congestion of freight this fall. First there is a real shortage of equipment in good condition. Thru-out the war the equipment of most railroads was allowed to run down. Little was done to repair this equipment until this year. During the past few months railroads have been endeavoring to do five years repair work in one. As a result a great many freight cars are either in the process of being repaired or are waiting to be repaired. In either case they are out of service. It is true that many of these cars will be back in service by winter but they will not be available by fall. This means that there are fewer cars available today to haul freight than are usually available.

"Usually the railroads haul their coal during the spring and summer. The winter supply is usually delivered by the railroads during the summer months. Thus far this year very little coal has been hauled. Only immediate needs have been taken care of. Yet only two more months remain before people will be starting their furnace fires. On the assumption that the miners will soon be back to work this means that the railroads will be deluged with coal during the remainder of the year. Every available car capable of hauling coal will be pressed into service and the coal tonnage should be very, very heavy.

"The outlook today is for good crops this fall. At prevailing prices the farmers will want to sell their grain and move it at once. This means that the railways will be called upon

to move a tremendous amount of grain while they are attempting to move the coal. There are factors which lead one to believe that manufacturing as a whole will be more active this fall than it has been at any time this year. Fundamental statistics indicate that the low point in business will be reached this summer. Thus the railroads will be taxed by hauling raw materials in general and manufactured products of all sorts."

Mr. Babson was then asked what effect such a congestion would have upon commodity prices and securities. To this he replied as follows:—

"Freight car congestion inevitably leads to higher prices. This is only natural as prices are determined, not by costs, but by supply and demand. If a city naturally uses 30 car loads of potatoes a day, any day that there is a shortage of only two or three cars, the price of all the potatoes in that city goes up. Another day when there is a surplus of only two cars, the price of all the potatoes goes down. Price is not determined by the total quantity of a product produced or consumed, but rather by that small percentage of surplus or shortage. A freight congestion this fall would inevitably lead to a shortage in certain raw materials and merchandise in some localities. As a result these commodities will temporarily strengthen in price at these points. Such a result is inevitable.

"Strengthening commodity prices are often—alho not always—preceded by strengthening security prices. The stock market usually discounts rises in the commodity market. Thus a congestion of freight might mean both advancing commodity and security prices. Furthermore, in the case of a freight congestion, the railways should temporarily, at least, show very handsome earnings. Already the railways are showing very good earnings owing to the high rates and reduced operating expenses, notwithstanding the fact that they are hauling very little freight. If the time comes when the railroads will carry 100% capacity, these earnings should be very large. Large railroad earnings should tend for higher prices for railroad securities. A word to the wise is sufficient."

General business according to the index figure, of the Babson chart stands at 17% below normal the same as last week.

MRS. REBECCA CAROLINE McWILLIAMS was born April 24, 1831, died June 17th, 1922 in her 92nd year. Joined Hickory Grove Baptist Church in 1843 at the age of 12 years, lived a consistent consecrated Christian life for 79 years. Was one of the sweetest spirited Christians that I have ever known. She was a devoted wife a loving mother and one of our very best citizens. Eternity alone can tell what great things she did in the 79 years of Christian life.

She was the mother of 11 children, 5 of whom have preceded here and remain to mourn her loss. — Mrs. Ann Gordon, Mrs. Julia Severance, Mrs. Emma McCoy, Mrs. Mary McCoy, Messrs S. & J. M. McWilliams. She had at her death 25 grand children 38 great grand children and 10 great

great grand children.

Her husband James M. McWilliams who lived to be 96 years of age preceded her some 12 years ago. She was a member of Black Water Church at her death.

Her Pastor,

J. H. NEWTON.

DeKalb, Miss.

#### LOGTOWN S. S. NORMAL.

The first Sunday School Normal ever held in the county was in Logtown Baptist Church, closing July 21. This school was entirely local but interest manifested could hardly be surpassed. There was an enrollment of above 40. Examinations were given in the "Normal Manual" and "Talks with Training Class". As result there were 21 who await their diplomas and who who receive seals on other book.

The spirit of hospitality could not have been better.

These people are anxious to continue work and soon have it spread throughout the county.

M. C. McDaniel.

#### A Beautiful Home Going.

Leaves have their time to fall,  
And flowers to wither at the north  
wind's breath;  
And stars to set—but all,  
Thou hast all seasons for thine O  
Death.

Many people from miles around were made to realize that "God works in a mysterious way," when, like a clap of thunder from a cloudless sky the sad news spread that brother Walter S. Coleman of White Oak Church (Carpenter, Miss) had been kicked by a horse and fatally wounded. At first he thought little of his wounds, but soon the clutches of death began to grip him. His physician came and told him that his condition was critical and a little later that he must die. For little less than twenty four hours he faced death with the fortitude of a good soldier who had, "Finished his course". He called his loved ones to his bed and bade them good bye and then the last deed he did before going on the operating table, where he died, was to plead with a friend to accept Jesus.

His loved ones have lost the earthy staff upon which they leaned, his pastor has lost a true brother and companion and a consecrated collaborer, his Master has made vacant a place in his vineyard that few can fill.

May the good shepherd of all generations give strength and comfort to his saddened loved ones in this hour of great loss and sorrow.

H. H. Hargrove.

#### STONEWALL.

The revival meeting at Stone Wall church in Simpson County began Saturday before the third Sunday and continued till the following Thursday. Dr. W. A. Hewitt of the First church of Jackson did the preaching. Our people fell in love with him. His messages were plain, sympathetic and powerful, and mightily stirred the hearts of his hearers. Four joined for baptism, a large number took part in the daily Bible reading and a number pledged themselves to read the New Testament through.

This is two years that I have worked with this church as pastor, giving

them an after noon service in connection with my work here. It has been a very pleasant work, at the close of the meeting the church gave me a unanimous call for next year.

B. E. Phillips, New Hebron.

#### HICKORY GROVE.

Our meeting at Hickory Grove, 3 miles east of Lumberton, on the 3rd Sunday in this month. Bro. A. L. O'Brian, the Enlistment man for District 5, did the preaching. In spite of rain, mud and heat we had splendid attendance and interest from the beginning. The meeting ran 5 days and touched every nook and corner of the community. The results were 25 additions, 18 for baptism and 7 by letter.

Bro. O'Brian is a fearless Gospel preacher. It can be said of him that he preaches Christ as the only Savior and contends for a completely surrendered life and faith in Christ as the only means of salvation, as few men can do it. He fights sin with all the bitterness of his soul and does it in a plain so high that his messages appeal to all who hear him. He has meant so much to us, and may heaven's blessings go with him as he goes to other fields.

Fraternally,

#### GALILEE.

We have just closed our days of meetings with Galilee Baptist Church and were fortunate in securing J. W. Mayfield of 1st Church McComb to do the preaching. Mayfield is a unique as a preacher, a gifted and eloquent speaker. His sermons are well thought out and delivered with great force.

He seems to have given universal

satisfaction and we feel that lasting good was done for the week he was with us. There were seven baptized at the closing service.

Bro. Mayfield is doing a great work at 1st church McComb and is having calls from many parts for meetings.

C. M. Morris.

Gloster, Miss.

#### NORTH CARROLLTON.

We just closed our meeting at North Carrollton with Rev. J. H. Hooks of Winona doing the preaching and he did it to the delight and profit of all. Bro. Hooks completely captured the people. Crowds came at every service. Bro. Hooks has rare evangelistic gifts and should he turn his talents to the evangelistic field would be a mighty power as a soul winner. He is safe, sane, practical and plain. No pastor would make a mistake to secure him for a meeting.

J. T. Upton, Pastor.

Carrollton, Miss.

#### CHICORA.

The ladies of the Chicora Baptist Church gave a shower to their pastor and his wife recently. The shower consisted of many things of real intrinsic value but what was infinitely greater a proof of love and fellowship heart touching and beautiful.

Bro. Ruse held a 10 days meeting with us in May that resulted in about 15 conversions and has left our church and Sunday School much stronger than before he came.

Yours in His service,

F. H. Culp, Pastor Chicora Ch.  
P. O. Waynesboro, Miss. R. 4

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## 50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

OPENS SEPTEMBER 12, 1922.

We already have a large number of room engagements on hand. Others are coming in almost daily. We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms adjacent to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

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Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

The Charter of Incorporation of  
Republican Publishing Company.

1. The corporate title of said company is Republican Publishing Company.
2. The names of the incorporators are:  
M. H. Dally, Post Office, Jackson, Mississippi.  
Jas. H. Spence, Post Office, Grenada, Mississippi.  
E. E. Robertson, Post Office, Collins, Mississippi.  
E. W. DuBois, Post Office, Coldwater, Mississippi.  
D. C. Branham, Post Office, Itta Bena, Mississippi.
3. The domicile is at Jackson, Miss.
4. Amount of capital stock Ten Thousand Dollars.
5. The par value of shares is Ten Dollars.

6. The period of existence (not to exceed fifty years) is Fifty Years.

7. The purpose for which it is created: To conduct a general printing and publishing business with power to own and operate a general job printing and publishing plant and all machinery and attachments necessary thereto and more especially for the purpose of publishing the Mississippi Republican newspaper in the City of Jackson, Mississippi.

To buy, sell and mortgage any and all property of said Company when deemed necessary and advisable and in General to do and perform any and all things necessary for the carrying out of the purposes for which this company is formed.

8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906.

M. H. Dally,  
Jas. H. Spence,  
E. E. Robertson,  
E. W. DuBois,  
D. C. Branham,  
Incorporators.

### ACKNOWLEDGMENT.

State of Mississippi  
County of Grenada.

This day personally appeared before me, undersigned authority, M. H. Dally, J. H. Spence, E. E. Robertson, E. W. DuBois, J. C. Branham, incorporators of the corporation known as the Republican Publishing Company who acknowledged that they signed and executed the above and foregoing articles of incorporation as

their act and deed on this the 29th day of April 1922.

J. B. Keeten,  
Chancery Clerk.

### BETHANY, JEFFERSON DAVIS COUNTY.

We have just closed a good meeting with Bethany. Had to our help brethren W. Rufus Beckett of Philadelphia and Rhea Walker of New Hebron. These brethren made a good team. Bro. Beckett preaching the Gospel from start to close of meeting and Bro. Walker sang it all the way through. God's blessings were upon our efforts, church greatly strengthened, six received for baptism, three by letter. We give God all the glory and praise on

J. O. BUCKLEY

### OBITUARY

W. S. Coleman eldest son of Mr. and Mrs. F. M. Coleman of Carpenter Miss, was kicked by a horse on July 5th 1922 from which he died July 6th.

He died as he had lived, loving and praising his Savior. His was the most triumphant Christian death the witnesses had ever seen.

He was perfectly conscious up to the hour of his death.

He left a wife, three little girls and a baby boy to mourn his loss together with his father and mother, sisters and brothers and friends.

### Safety for Savings

A great many people, from all parts of Mississippi, who desire to have a part of their surplus funds deposited in a large conservative bank, are carrying accounts with us. If you have surplus funds we invite you to use our bank. It is the largest in Mississippi; its deposits are guaranteed under the State Guaranty Law; it pays 4% on Certificates of Deposit and Savings Accounts. The mail brings our bank to your door. We would be glad to give you information in regard to Banking by Mail.

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J. M. HARTFIELD O. B. TAYLOR  
President. Vice Pres.

### BROOKSVILLE.

Beginning the Second Sunday in June the Pastor H. B. Williams conducted a two weeks meeting in his church.

The preaching was forceful and to the point.

The Gospel presented in all its power and purity. Salvation alone by Grace through Faith in Christ as your personal Savior. Attendance at all services was good. Four were received by letter and thirteen for baptism, which was administered on the fourth Sunday night before a crowded audience. The Church was made stronger in faith and Baptist teachings.

A MEMBER.

IMPROVE.

Just closed a fine meeting with

Pastor J. L. Watts at Improve, Miss. It was an old fashioned grove meeting. The brethren had torn down their house to replace it with a new up-to-date building. There were 19 additions to the church, 11 for baptism and 8 by letter. The church was greatly revived. Bro. Watts is a fine yoke-fellow. He is greatly loved by his people and deserves it. They will have one of the most modern buildings in South Mississippi.

Best wishes,

J. B. QUINN.

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E. Y. Mullins, President

# UNIFORM PLAN AND PROGRAM

for the

## Baptist Association of Mississippi

By N. T. Tull, Chairman Program Committee

### HINDS COUNTY ASSOCIATION

*The following outline has been put into this form at the request of many brethren who believe that the suggestions here given may be helpful to other associations. It will be a glorious day in Mississippi when all of our associations organize for their work along uniform lines and get down to real business for God.*

### REPORT OF PROGRAM COMMITTEE

#### HINDS COUNTY ASSOCIATION

Realizing that the work of our association should be made more effective during the entire year, and that matters presented for consideration at our annual meetings should be more condensed and better classified, your committee begs to submit the following recommendations:

1. That the program of the association in its annual meetings be conducted under three general heads, namely, Missions, Education, and Social Service; all mission work, in the association, in the state, and beyond the state, to be considered under a general report on Missions; all educational work, associational, state, and southwide, to be considered under a general report on Education; all social service work, associational, state, and southwide, including Hospital work, Orphanage work, Goodwill Centers, Ministerial Relief, Prohibition and kindred subjects to be considered under a general report on Social Service.

2. That a Committee on Committees be appointed and announced by the moderator before the close of the first session of the association, whose duty it shall be to select all committees to serve during the sessions of the association including the following:

(1) A Committee on Nominations, whose duty it shall be to nominate all boards and standing committees of the association.

(2) A Committee on Time and Place of next meeting, whose duty it shall be to recommend the time and place, the preacher and alternate, for the next annual meeting of the association.

(3) A Committee on Resolutions, whose duty it shall be to prepare and introduce resolutions of appreciation, and to receive and report back to the association, with or without recommendation, such resolutions as the body may order referred for review.

(4) A Committee on Statistical Summary, whose duty it shall be to prepare from the associational letters a summary of important statistics to be read before the association, or placed on the blackboard for information.

(5) A Committee on Obituaries, whose duty it shall be to prepare and present to the association an appropriate memorial to all deceased members.

3. That the committee on committees shall announce all the above committees as early in the sessions of the association as possible.

4. That the following boards and standing committees of the association shall be elected each year:

(1) An Executive Board of the association, composed of one member from each church holding membership in the association, the members to be chosen from nominees selected by the various churches, the committee on nominations naming the member from any church failing to suggest a name; the officers of the association and the pastors of all churches belonging to the association, when not actual members of the executive board, to be recognized as advisory members, without voting power.

(2) A Committee on Missions, whose duty it shall be to study the whole subject of missions, and prepare the general report on missions for the next annual meeting of the association.

(3) A Committee on Education, whose duty it shall be to study the whole subject of education, and prepare the general report on education for the next annual meeting of the association.

(4) A Committee on Social Service, whose duty it shall be to study the whole subject of social service, and prepare the general report on social service for the next annual meeting of the association. This committee shall also cooperate with the law enforcement authorities and other agencies that seek to improve moral and health conditions within the bounds of the association.

(5) A Committee on Order of Business, whose duty it shall be to arrange each year a suggestive program for the next annual meeting of the association, along the lines set out in these recommendations, and publish same in the newspapers circulating within the territory of the association at least two weeks before the annual meeting.

5. That the three general reports to the association, namely, Missions, Education, and Social Service, shall each be presented in three consecutive periods, as follows: (1) Presentation of special interests covered by the report; (2) General discussion of the report; and (3) special address on the general subject.

6. That the executive board of the association shall meet in regular sessions quarterly, preferably on each fifth Sunday and Saturday before, at which time such matters as claim the attention of the board shall be considered, and a well planned program carried out, covering devotional, doctrinal, inspirational and educational features, as well as discussions on church and denominational plans, at which meetings a large representation from every church shall be invited.

7. That the executive board shall report to the annual meeting of the association each year the work done during the year, together with suggestions and recommendations.

8. That the constitution and by-laws of the association be so amended as to provide for the carrying out of these recommendations.

### Suggested Program Hinds County Association

Clinton Baptist Church

October 5-6, 1922

#### THURSDAY NIGHT

- 7:30 Association called to order — Prayer  
Welcome Address — A. J. Aven  
Response — H. H. Hargrove  
Organization  
Report of Committee on Program
- 8:30 Associational Sermon — W. A. Hewitt  
Announcement of Committee on Committees  
General Announcements  
Adjourn

#### FRIDAY MORNING

Subject: MISSIONS

- 9:00 Devotional — W. O. Carter  
9:30 Reading of Report on Missions — T. W. Green
1. Presentation of Special Interests:
    - (1) Missions within the Association
    - (2) Missions within the State
      - a. Sunday School Work
      - b. B. Y. P. U. Work
      - c. W. M. U. Work
      - d. Laymen's Work
      - e. Enlistment Work
      - f. Publications
      - g. Church Extension
      - h. Miscellaneous Missions
    - (3) Missions Beyond the State
      - a. Foreign Missions
      - b. Home Missions
  2. General Discussion
  3. Address on Missions — M. O. Patterson
- 11:30 Announcements  
Adjourn

#### FRIDAY AFTERNOON

Subject: EDUCATION

- 1:30 Devotional — J. C. Greenoe  
2:00 Reading of Report on Education — O. B. Taylor
1. Presentation of Special Interests:
    - (1) Christian Education in General
    - (2) State Denominational Schools
      - a. Mississippi College
      - b. Clarke College
      - c. Blue Mountain College
      - d. Woman's College
    - (3) Southwide Institutions
      - a. Southern Baptist Theological Seminary
      - b. Southwestern Baptist Theological Seminary
      - c. Baptist Bible Institute
    - (4) Ministerial Education
  2. General Discussion
  3. Address on Christian Education — D. M. Nelson
- 3:30 Reports of Committees  
4:30 Announcements  
Adjourn

#### FRIDAY NIGHT

Subject: SOCIAL SERVICE

- 7:00 Devotional — B. W. Hudson  
7:30 Reading of Report on Social Service — R. S. Curry
1. Presentation of Special Interests:
    - (1) Social Service in General
    - (2) State Social Service Institutions
      - a. Orphanage
      - b. Hospitals
      - c. Goodwill Center
    - (3) Southwide Institutions:
      - a. Ministerial Relief and Annuities
  2. General Discussion
  3. Address on Social Service — H. M. King
- 8:45 Announcements  
Final Adjournment

NOTE.—The one chosen to read the report under each of the three general subjects will select the speakers and direct the discussion of the special interests covered by his report.

#### SOME COMMENTS

##### Annual Meetings

The foregoing recommendations, and the program based on the recommendations, will be presented to the next annual meeting of Hinds County Association for adoption. They have already been heartily endorsed by the Pastors' Conference of the association.

It is hoped that the plan as outlined may form the basis on which all of our associations may organize for their work along uniform lines. The brethren will recognize that the plan for conducting the program at the annual meeting is a modification of the plan adopted by our State Convention last year for conducting its annual sessions. The plan condenses the program and thoroughly classifies the work. It gives large emphasis to devotional and inspirational periods, which features have been sadly neglected in our annual meetings in recent years.

The program as outlined can be carried out in two nights and one day, or two days without night sessions, or a day and night and the forenoon of the following day. The Hinds County Association will meet Thursday night and run through Friday night.

##### Quarterly Meetings

The plan for enlarging the executive board of the association, and pro-

(Continued on page 16.)

## THREE GREAT MEETINGS.

The meeting at Osyka, where Rev. J. G. Gilmore is the noble pastor, was a great meeting with many standpoints. Gilmore is one of the best pastors in the state and has the church ready for a meeting. There was great interest from the first service to the last. The large congregations filled the spacious auditorium of the new brick church building, morning and night and at the services we were not able to seat the people who came. The music and singing was great indeed, the best I have heard in years.

Osyka church is the only church in Pike County Association which has paid its full three year's quota to the 75 Million Campaign, and this was done in the face of paying the regular expenses of the church and paying on their magnificent new church. As a whole I found Osyka Church in better shape, better organized and doing better work than any church I have ever visited with the exception of one namely, East McComb Church, where W. A. Gill is the noble pastor.

## Norfield Church.

Here Rev. R. D. Stringer is the efficient pastor, going there the first of this year and is setting the church lined up in our Lord's work. We had large congregations and a splendid meeting, with seventeen additions to the church.

## Norveilla Church.

This church is 10 miles from McComb and Rev. C. J. Stevenson is the bishop. Here we had a good meeting. We only had service at night but the people came and the Lord gave us a gracious meeting. The work here at South McComb is moving along nicely considering the time through which we are passing here.

Sincerely,

R. A. JONES.

## A GLORIOUS MEETING.

The meeting at Linkbink began on the first Sunday in July and continued until the following Sunday. Bro. S. G. Pope, from the Delta did the preaching. He is a man whose personality is almost six and a half feet but is a bigger preacher than a man. He is a whole Gospel preacher and a great power in the pulpit. How our hearts did burn within us when he opened unto us the Scriptures.

The church is 10 years old and one of the things that made it a pleasure to Bro. Pope, it is located in the hills that he roamed when a boy, chasing and killing coons at night, and his father is still living in the community where he reared. His great preacher. Another thing of special interest was that among the young men that gave their lives to Christ were two of Bro. Pope's half brothers.

Bro. C. M. Grayson of Magee is pastor of the church and is very highly commended by his people. They claim that he is a real Gospel preacher. I didn't get to hear him preach but getting his acquaintance was made to realize that his life is consecrated to God. Among the membership of the church are some old friends and also I have a brother living there; and it was a great pleasure for me to be there and I must say the people are

certainly interested in the Lord's work. Bro. Pope and the pastor both having to leave on Friday, I was requested to take charge and close the meeting Sunday with the baptizing, which I did with pleasure.

May the Lord lead them on in the great work.

E. J. BROADUS.

## GLOSTER MEETING.

The annual meeting of Galilee Baptist Church has been held. It lasted eight days from the 6th inst. and resulted in eight additions to the church. Seven of these were baptized.

Dr. J. W. Mayfield, Pastor of First Baptist Church of McComb did the preaching. Every one of us feel in love with him. His preaching was beautiful, like unto a lovely flower. His use of the "triple text," his original introductions, the pleasant surprise in manner of his thinking caught us all; the dignity of his impassioned appeals moved us all; and in truth the meeting was one of power for good to us all. And we now hold his lovable words and doing, in our midst, in the golden chalice of our very distinct memories.

Brother Mayfield was in a number of our homes, here he was so gentle and at ease. Yet he was just as jolly and congenial as a fellow spirit could be. What a joy it was to run upon one more man in life who seems to have been made so as to be indeed our friend. Hereafter, when we pray, our prayers shall include him.

Pastor C. M. Morris with happy heart did the baptizing; except thru a most lovable mind on Brother Morris' part, Eld. B. B. Hall baptized his youngest daughter, and the writer baptized his granddaughter, Marian Toler.

This ended a most precious meeting.

A. P. Scofield.

## "THE KEY"

There is one statement in the Bible on which hangs the whole construction of it. A statement that if contradicted in its pages, would crumble and crush the source, construction, and foundation of it. A statement on which the giver of it either stands, or falls. If the statement could be proven untrue; it would prove that the book is a myth, and the God that the book reveals, a myth. The one statement is big enough to reach out, sink down, and rise up, and cover the whole construction of the book. On the one statement the book either stands or falls. There is not any subject in the book, that this statement does not harmonize with. The one statement is the source, standard, and maintenance of not only all the book contains, but of the God who is the inspiration of the book. The one statement is so complete, that it may be, and should be used as a "KEY" to the whole construction and revelation of the book. The wonderful statement is couched in only three simple English words; and may be thoroughly understood by the weakest and most humble mind. The statement is really the KEY to the Bible. A Key that will unlock the mysteries of God; a key that will unlock the very door to heaven; a key that may be used by

the proper one's by the assistance, power, wisdom, and guidance of the Holy Spirit to unlock all seemingly hard to understand passages of Scripture; a key that will unlock God's truth. What is that key of so much importance and which is so carefully guarded that unlocks so much valuable truth, that the way of life is unlocked and unfolded by it? It is a very small statement, but one of the most gracious statements known to man. It is a statement that pours out the love of God, unlimits His power, upholds His justice, and truth, and maintains His righteousness and true righteousness. The glorious statement is "Salvation By Grace." Let's begin at the beginning of man and trace it down to the present day: Man in his original state was made perfect. He was made in God's image, and after His likeness. God breathed into his nostrils the breath of life and he became a living soul.

But man was tempted to Sin; yielded to the temptation and received the penalty which was death. Paul tells us that "death has passed upon all men for that all have sinned." The old creature that is Spiritually dead can not be made alive; but to receive life it must come by birth. A new creature or creation. Christ said to Nicodemus "ye must be born again." We find in (Micah 6-8) that God requires of all men to walk humbly, do justly, and love mercy. When man falls in either one of these points he has forfeited his right to life. Nothing he may ever do after that will restore him in God's favor. So with man in that hopeless and helpless condition, God looks down on him with pity, love, and mercy. God would restore him to life but truth, and justice demands that the penalty remain on him. Then God in His infinite wisdom, made a plan whereby He could satisfy justice, establish truth and maintain righteousness and at the same time justify sinning man. It cost a great price, but the price has been paid. What was the price and plan? He would send His divine Son into the world and let Him take man's place; let him be born of the flesh and be made subject to temptation, just as man was. Then He would give the devil a free opportunity to tempt Him just as he did man. He came at the appointed time, was born humble, walked humbly, did justly, and loved mercy, all the days of His life on earth in the flesh. He was tempted He suffered untold agony. He fought the devil a fair fight, underwent and overcame all temptations in His humanity without using His divinity. And in doing so we will never know in this world what He suffered. Then when He became obedient even unto death, and became a curse by being nailed to the cross, paying the penalty of a broken law, with all our sins laid on him but with no sin in Him. Then he of double right became our substitute that was "Grace". He was buried, resurrected, and ascended to the Father. There in the Holy of Holies, in the true tabernacle not made with hands, offered Himself, His precious blood upon the Altar of altars. And God the Father accepted the offering and was satisfied.

That was "Grace".

Then it was that justice, and truth met in complete harmony with love

and mercy, and all was Satisfied.

That was "Grace".

It means this to sum it all up in a " nutshell", that God the Father can now justify forever, the guiltiest sinner that ever stooped to the lowest slime pits of disgrace, sin and shame without the guilty sinner doing one single thing, and then be perfectly just in justifying him. That is "Grace". There is only one thing for this guilty man to do, and that is to do nothing but TRUST Him who is our substitute, which is our Lord Jesus Christ, for it all.

That is "Grace".

All Scripture from Genesis to Revelation is in perfect harmony with the above truth and the "Key" to it all is "Grace". Any theory that would take from or add to the above truth of complete redemption in Christ by Grace, through faith, is a false theory and is from the devil. If a man would adjust one thing to faith, even as little a thing as the picking up of a pin, then he would destroy the very foundation of grace and the Apostle Paul says he then becomes a debtor to do the whole law; and is fallen from grace.

It all means this:

1st. That it is by grace.

2nd. That it is all in Christ.

3rd. That it is the gift of God.

4th. That it is through Faith.

And that God justifies the sinner and that He is just in so doing.

In the light of the Holy Spirit I have taken up and studied several hard to understand passages of Scripture and by using the "Key" "Salvation by Grace" have humbly unlocked them to where they are easy to understand.

Listed as follows:

"If they shall fall away" (Heb. 6-46).

"Again entangled" (2nd. Peter 2-20-21).

"Be thou faithful unto death" (Rev. 2-10).

"Shall not inherit the Kingdom" (1st. Cor. 6-9-10).

"Faith without works is dead" (James 2-20).

"Willful Sin" (Heb. 10-26).

God willing they will appear in the "Baptist Record" from time to time. Watch for "The Key".

J. E. KEATH.

Duck Hill, Miss.

## SAUCIER.

The pastor A. G. King, had with him, his brother, T. C. King, who did the preaching, and Bro. Jno. F. Starnes, who lead the singing. The people both Methodist and Baptist say that it was the greatest meeting ever held in the place. The Gospel went forth in the "Old Time Way" with the power of the Holy Ghost, as the conqueror of sin, and many renewed their desires to go forward for the Master. Much old time confession was done, and crooked ways made straight. 10 additions to the church, and the church greatly revived; some who were members already, got saved, and are rejoicing in the Lord, A-Men.

Bro. Starnes is a real Gospel singer. I go with him for a meeting at Sand Hill Church beginning the 10th, and desire the prayers of the Christians for a real old time meeting, pray for us. We had large crowds from the first night, people coming from Gulf-

port, which is 20 miles and from many other points. "If I be lifted I will draw all men unto Me." Oh how we need more old time gospel preached, and the Son of man lifted up. These men preach and sing the real gospel that saves from sin. Brother Pastor try them once.

A. C. KING.

#### MEETING AT GALILEE.

We have just closed a great meeting at Galilee Church, Rankin Co. Bro. S. P. Powell from Long Beach came to us and did the preaching. Bro. Powell is a good gospel preacher and a hard fighter of sin. We got 8 members, 5 for baptism, 3 by letter. The church had the greatest revival we have had for years. We all went away rejoicing because we had gotten nearer the Lord. The church gave Bro. Powell a good contribution and invited him to be with next year.

We have set new resolutions to go forward. Pray for us.

C. S. MOULDER, Pastor.

#### WINONA.

On Sunday morning, July 16, we began our revival meeting, in which the pastor was assisted by Evangelist L. C. Wolf of Muskogee, Okla., who did the preaching and Bro. Jessie T. Williams of Atlanta who lead the singing. The meeting continued through Friday night, July 28 and was a glorious success in many different ways. From the very first service the house was filled to its capacity and at times some had to be turned away. Wolf is a great preacher of righteousness and a strong fighter of sin and his unique personality and the masterful way in which he delivered his messages attracted people of all other denominations many of whom joined in the song service which was well ordered and greatly added to the spiritual strength of each service.

In additions to the regular services at the church each morning at 10:30 A. M. and each evening at 7:45 P. M. we conducted at 10 o'clock A. M. a Mens Prayer Meeting at various places of business in the city. The attendance at these meetings was marvelous, the number at times exceeding 100 men. Most of them were the leading business men and citizens of

the city of Winona.

There were added to the Church 31 members, 25 for baptism and 6 by letter, and the extant membership of the church greatly revived and lifted to a faith for greater things in the kingdom work. We had, just prior to the beginning of the meeting, installed electric fans in the building lot of excellent song books all of which we have paid for in addition to the offering made to the Evangelist and the Singer.

Rejoice with us and pray for us that God may lead us on to still greater things in His blessed kingdom work.

J. H. HOOKS, Pastor.

#### MEETING AT BETHEL, COPIAH COUNTY

We began our meeting at Bethel on Saturday before the 3rd Sunday in July and ran through Friday following. The church some time ago voted to ask the pastor to do the preaching, as it was his first year with them. The interest was aroused at the Saturday meeting and quite a number volunteered to pray much and work earnestly for the success of the meeting. The church seems spiritually revived and the pastor baptized ten candidates Friday afternoon; and there were six received by letter and statement. Our S. S. has taken on new life and we are looking forward to the accomplishment of great things for the Lord.

Brother Woodall Izard has proved himself of great assistance to us in his work there. He is superintendent S. S. and is greatly helpful in



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many other ways. We shall suffer much loss when he goes back to Clinton where he completes his college work this next session; but we are hopeful that we shall develop someone else to take his place by that Pray for us.

H. C. Joyner, Pastor.

#### YOUR AWARD.

To all those who have taken the first two divisions of the Sunday School Normal Manual since the first of this year we will upon request send a seal to be placed on your BYPU Diploma. If you haven't the diploma get the seal and they go to work and get the diploma for the BYPU Manual. All requests for BYPU awards should be sent to the State BYPU Secy.

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## J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

(Continued from page 13.)

viding for quarterly meetings, will go far towards making the work of the association effective during the entire year. The executive board should meet immediately after the annual meeting of the association and organize for its work.

The quarterly meeting should be well planned and thoroughly advertised. A large representation from every church in the association should attend each of these meetings. The programs during the year should be made to cover every phase of church and denominational work, giving major emphasis to some different subject each quarter.

### Grouping of Churches

The executive board should group the churches of the association around strong centers, and encourage extension work from the stronger churches among the weaker churches. In this way the problem of church efficiency can be solved in many associations by use of the forces within the association without outside assistance.

### Cooperative Committees

The executive board should ask each church to appoint a cooperative committee to work with the executive board member in bringing the church into full cooperation with the plans of the association and the denomination at large. This cooperative committee should attend all quarterly meetings of the executive board and the annual meetings of the association, and lead other members of the church to do so.

Continued From page 9.

tions of the country there will a distinct shortage in some lines of goods. Merchants, therefore, are justified in stocking up now for fall and winter trade. Those who have contracts to fill should see that these contracts are well covered. When business is so dull, as it is at present, it is hard to believe that a few months can see a radical change in the situation. Such is possible, altho price increase may be more or less of a temporary nature. I

say "temporary" because after the next spurt in commodity prices, there will probably be another break which will make the general price level even lower than it is at present. After this next upward movement, the general trend of commodity prices may be downward for some years to come.

"Some of the basic commodities are already showing an upward tendency. Sugar, for example, which has been such a drug on the market during the past two years, has already begun to

strengthen and people are well justified in again buying sugar by the barrel. Linseed oil is firmer. The demand has greatly improved and the outlook is very much brighter. I predict further advances for linseed and should not be surprised to see raw linseed oil sell for one dollar or over. This is the general result of the large amount of building now in progress and the consequent demand for paint. Cotton is still strengthening. The recent estimate published shows that the 1922 crop will scarcely be sufficient for the world's needs. Still higher prices for cotton may be expected. Steel prices are firm with rising cost of production and a fair increase in demand. Both coal and coke prices are strong. Pig iron is in fair demand and strong. Zinc is more active while prices are low they are firm. The same applies to tin and especially copper. Copper is the last metal to feel the effects of price movements and copper is sure to sell higher during this coming year following the strike settlements. The basic commodities which now look weak in the market are lead, rubber and probably petroleum. Petroleum is in a very interesting position. The market is controlled and there never was a time, even during the palmiest Standard Oil days, when the oil price situation was so under the absolute control of a few men. On the other hand, there is a tremendous amount of oil in storage and statistically the oil situation is weak. Altho I cannot get anyone to agree with me, I believe that oil is at any time liable to break in price.

"What will this mean to the stock

market? It looks to me as if this would be a benefit, especially to the strike situation should help the whole market. However, any stocks purchased now should be selected with great discrimination, only after careful study and consultation. Statistics, however, clearly indicate that we are still in a bull market and the break of the past few weeks was only a natural action in a general upward movement which will not culminate for some months yet."

General business as reflected in the Babsonchart stands at 11% below normal, an improvement of 2% since last week. This week's figure marks the highest point since January 1921.

### MEETING AT MADISON.

Bro. J. M. Metts, from Flora, came to us 3rd Sunday evening and continued until Friday night. His presentation of the Word was fresh, earnest, clear and forceful. The congregations and interest increased every day. Results five for baptism and one by letter.

We had to aid us in the singing Brethren Brigrance and Smith from Ellisville, Miss. They also made many friends. There was a vote of thanks from the church for help received from members of Flora Baptist church during the meeting. Special mention should be made of brethren Hammock and Professor Evans assisting in the quartet music.

Hopefully,

R. L. BUNYARD, Pastor.